

4

THE
HOLY GOSPEL
OF THE
Blessed JESUS

DEFENDED;

The Honour and Dignity of his Person
VINDICATED,

From the Contempt cast upon both, by the
Ringleaders of the People called

QUAKERS

SHEWING

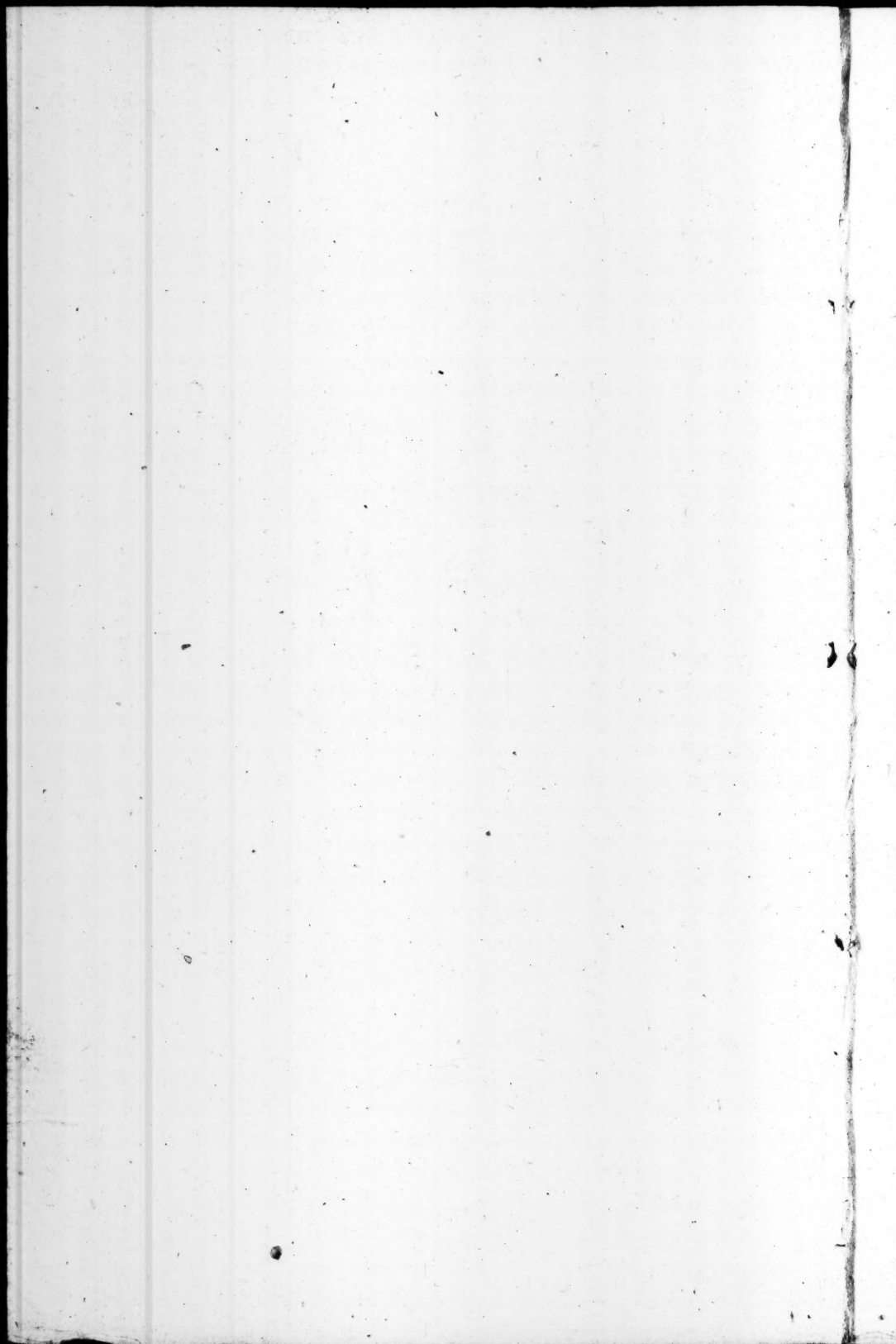
That by their Doctrine and Practice, they
are setting up a New Religion, and thereby
Saping the very Foundation of the Christian
Religion, suffered for in the Flames by our
Martyred Ancestors.

With the Methods they have taken to deceive
the Nation, and to advance their Party.

All which is humbly Dedicated to Authority.
By a Servant of the Church, FRA. BUGG.

*Wo is me, my Mother, that thou hast born me a Man
of Strife, and a Man of Contention to the whole
Earth. Jer. xv. 10.*

LONDON: Printed for the Author, and Sold
by Rich. Wilkin, at the King's-Head in St. Paul's
Church-Yard. 1723.





Advertisement.

G*George Whitehead*, thou Enemy of Christianity, and Deceiver of the People, who have taken a long Stride in the Path of Hypocrisy, This is to let you know, that if you think I have wronged the Quakers, either by quoting any Book as theirs, that is not of the Quakers Writing, or have charged you falsely, now if I cannot make good my Charge, either from plain Fact, or by good and natural Consequence, resulting from your Doctrine: That as old as I am, (God permitting,) I will ride twenty Miles to meet you, or if you be not able, then your Pupil *John Whiting*, to justify my Charge, as above noted; and if I fail therein, I shall consent to have my Book burned, as your Friends was at *Sleeford*. This I notify to prevent any further Printing, as the most effectual Method to bring this Controversy to a desired Issue; and if you shall reject this my well intended Method, and chuse answering in Print; I farther notify, that I propose to take no Notice thereof.

August 15. 1722.

Francis Bugg.

THE
P R E F A C E
T O T H E
R E A D E R

CHRISTIAN READER,



NCE more I am constrained (tho' weak in Body) to appear against the Heresy of the *Quakers*, hoping that some abler Pen may yet come forth *to the Help of the Lord against the Mighty*: For thus far it hath pleased God, in his all-wise Providence, to lead me (as it were) Step by Step untill I am come to my 95th Book, allowing me the *Quaker's* Method, in the late Catalogue of their Books, *having been holpen with a little Help*, Dan. xi. 34. together with two Books I had forgot in my Catalogue, *Pist.* Part IV. *A New Frame* Part III. *a Clean Sheet*, &c. and this, namely, that entituled *Quakerism Drooping*, &c. printed 1703, touching my Conference at *Banbury*, Dedicated to the late Queen ANN, and Mr. *Loveling's* Answer to *Richard Viver's* of 12
Sheets

Sheets and a Half, and *Pict.* Part VIII. printed 1717, of six Sheets, a *Clean Sheet*, &c. and this; and in this painful Task, I do acknowledge to God's Glory, I have had many inward Encouragements. Read *Job xxxiii.* 14, 15, 16.

Object. But may some say, have the *Quakers* not Answered your Books?

Answer. Yes; some few of them they have pretended to Answer, but very falaciously, as they have others; for to this Day I have not seen a direct and fair Answer, but they like Rats, will nibble at Words to no Purpose, and complain mightily of *senseless Dashes, broken Quotations, dropping Words, splitting Sentences*, &c. and sometimes they'll carp at Words and dwell long upon them to as little Purpose; as *Ample, Aye, Wary, Holy, Meerly, Meant, Ink and Paper*, &c. with abundance of the same nature I have shewed in my Folio, Sect. XXIV, XLI, XLII, XLV. and besides these little Twigs, which a Man near drowning is ready to lay hold of; they will *Rail, Lie, and Falsify* at any Rate: Wherefore I can freely, from long Experiance, join with Dr. Manton, Dr. Owen, Mr. Wiggan, Mr. Baxter, Mr. Faldo, Mr. Hicks, and other Protestant Dissenters in their Complaint recited by me in my Folio, p. 588, 589. viz. *If ever Men were possessed with a Spirit of Lying, Railing, proud Censuring, Hypocrisy, Equivocating, Prevaricating, Forgery, horrid Blasphemy, and falsifying the Writings of God and Man. The Quakers are the People.* And when they are so pinched, that they know not what to say, nor
which

which Way to wind themselves, to save their Idol, their Light within, which is gross Darkness; then like *Ballarmin* of old, they go on. *This is a malicious Lye, a persecuting Slander, a Lye also, a gross Lye, a lying Forgery, a gross Lye still, a most abominable shameful Slander, a Falshood, a shameful Lye, a notorious Lye, a lying Inference, evident Lyes.* Collected out of *G. Whitehead's Book, A real Quaker a real Protestant, &c. in Answer to Mr. Wastal, as recited in my Folio, Sect. XLV. p. 658.*

Now to close this Preface, take a Charge upon the Quaker's Answer amongst the Words *Aye, Ample, Mary, Holy, Meerly, Ink and Paper, &c.* and in particular the last of his Amusements, *viz. Ink and Paper.* See his *Charitable Essay, &c. p. 8, his Vindication, &c. p. 4.* as more largely in my Folio, p. 367, *viz. I* having charged the Quakers with their Contempt of Scripture; calling the Gospel of *Matthew, Mark, Luke, and John, Dust, Death, and Serpent's Meat;* he thus answers in his Book, *Innocency Triumphant, &c. p. 17.*

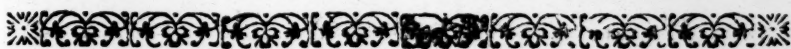
By Gospel is meant false Ministers, preaching their own Conceivings, &c. and by Matthew, Mark, Luke, and John, being the Scriptures, is not meant, either of those four Men, or their Doctrine; but meer Scripture or Writing in the four Books, abstractly considered, as in Paper and Ink.

Now George, I would ask thee what good or hurt did meer *Ink and Paper* do to Religion? No George, it was the Doctrine you struck at, it was the Doctrine George your Apostle struck

struck at in his Book *News Coming Up*, &c. yea, George, it was the Doctrine he hated; and as a Sign thereof, you neither read, nor recommend a Chapter thereof to be read in your Meetings for Worship, whilst with respect to his own **Ink** and **Paper** he thus charged his Disciples in his Book, *several Papers given forth for the spreading of Truth*, by Geo. Fox. Printed 1671; wherein also is the same Contempt of the Holy Scriptures, as calling the Gospel of *Matthew, Mark, Luke, and John*, Dust, Death, Serpent's Meat, fit to feed Serpents, Dogs and Swine: But of his own dear sweet and precious **Ink** and **Paper**, he thus saith, p. 62. *I charge you in the Presence of the Lord God, to send this Book among all Friends and Brethren every where, to be read in all your Meetings, to you all this is the Word of God*; and surely simpering George, the **Paper** and **Ink** of the Bible is as good as your **Paper** and **Ink**. Thus much by Way of Preface, refering my Reader to my Book in three Parts, viz. *A New Frame*, &c. p. 15.

May 30. 1723.

FRA-BUGG.



*The Holy Gospel of the ever blessed Jesus
Defended, &c.*

Solomon saith, Eccles. i. 9, 10. *The Thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new Thing under the Sun. Is there any Thing whereof*

whereof it may be said, *see, this is New? It hath been already of old Time, which was before us.* And this we find by Experience, to be true, as the sequel will shew; for thus saith *Isaiab*, Chap. lix. v. 5, *They hatch Cockatrice Eggs, and weave the Spiders Web: He that eateth their Eggs dieth, and that which is crushed, breaketh out into a Viper. For behold, I will send Serpents, Cockatrices among you, which will not be charmed, and they shall bite you, saith the Lord.* Jer. viii. 17. also *Psalms* lviii. 4, 5. These two Prophets were Members of the Jewish Church, and such was the Prevalence of these Cockatrice Eggs, being crushed by the Doctrine of the Holy Prophets; that they produced Vipers, or fiery flying Serpents, who had so poisoned the People, that when the Lord commanded *Jeremiah*, Chap. v. to run through the Streets of Jerusalem: to see if he could find a Man that executed Judgment, that seeketh Truth, and he would pardon it, &c. But none being found, see what became of that brave City. Read *Jer.* xviii, 7, to the 10. But I cannot enlarge touching the Jewish Church, but shall hasten to the Christian Church, and passing by *Simon Magus*, *Arius*, and other ancient Hereticks who sprung from these Cockatrice Eggs, being crushed, did much harm. And come to the Quakers, since it hath pleased God to send us such Eggs, which being crushed by the Doctrine of our Orthodox Clergy, and by the Reverend Mr. *Charles Lesley*, Author of *The Snake in the Grass*, &c. whose Works are now reprinted in two large Folio's; I have seen them, to shew
how

how the Quakers, who came of the Cockatrice Eggs have advanced; so that as *Solomon* saith, *There is no new Thing under the Sun.* And besides, our blessed Lord hath told us, how we shall know the Tree by the Fruit, as we read *Math.* vii. xv. ver. 20. also *Chap.* xii. 33, 34. 35. and *Luke* vi. 43, 44, 45. which the Quakers call Death, Dust and Serpents; Meat fit only to feed Serpents, Dogs and Swine: For Proof that the Quakers are those Vipers, I have spoken of, take a Specimen of their Apostle *Geo. Fox's* Doctrine, for the Tree is still known by the Fruit. Therefore,

Take the Contents of his Book, News coming up, &c

Note Reader, that *Geo. Fox* their Apostle, wrote a Book 1654, and reprinted 1655; revived and recommended to his Followers, by *John Whiting*, in his late *Catalogue*, printed 1708. p. 51. owned and approv'd of by their second Day Meeting; bearing this Title, viz. *News coming up out of the North, sounding towards the South, written from the Mouth of the Lord, by one who is naked, and standeth naked before the Lord; clothed with Righteousness, which was prophesied of, and now is fulfilled. Geo. Fox.* Now hear what this *Geo. Fox*, their Apostle saith from the Mouth of the Lord viz.

Article I. I testify from the Mouth of the Lord, that the Gospel of *Matthew, Mark, Luke,* and *John*, is Dust, Death, and Serpents Meat. *Query,* Is not this the Doctrine of Devils. *1 Tim.* iv. 1, 2.

B

Article II.

Article II. I testify from the Mouth of the Lord, that all the Priests, Preachings, Prayings, Singings, Readings, Expoundings, Ordinances, Churches, Teachings, &c. are *Cain's* Sacrifices. *Query*, Is not this the Viper, that sprung from the Cockatrice Egg?

Article III. I testify from the Mouth of the Lord, that the Scriptures are Carnal, Death, and fit only to feed Serpents, Dogs, and Swine. *Query*, Was not *Fox* a Cockatrice, that laid this Egg, which produced such Vipers?

Article IV. I testify from the Mouth of the Lord, that the Christians Sacraments of the Body and Blood of Christ by Bread and Wine, is the Cup and Table of Devils. *Query*, Is not this the Doctrine of Devils?

Article V. I exhort you from the Mouth of the Lord, you the Heads of this Nation, and all the Dominions of the Earth, Nations and Kingdoms, every where in all the World; That all Kings, Princes, Dukes, Rulers, Judges, Justices, Third Borroughs, and Town Clerks; tremble before the Lord, O earthly Powers! To all you the Lord is sounding his Trumpet, and uttering his Thunders; to you is the Warning-Piece gone out. Dreadful is the Lord, and powerful, who is coming in his Power to execute true Judgment upon all you Judges; and to change all your Laws, ye Kings. All you Rulers must down and cease; and all you underling Officers, which have been as the Arms of this Great Tree of Government, all your Branches must be cut down. So you must be cut down with the same

same Power, which cut down King *Charles I.* who reigned over this Nation; whose Family was a Nursery for Bishops. Sound the Trumpet, sound an Alarm, call up to the **Battle**, gather together for **Destructions**, Hew down all the **Powers of the Earth**, slay *Baal*, *Balam* must be slain; and all the **hireling Priests** must be turned out of the Kingdom, who have pretended that God sent them: The **Sword** of the Lord is drawn against you all; for **Destruction** you are, the **Sword** you cannot escape; and it shall be upon you ere long, **The Mouth of the Lord hath spoken it**. Therefore howl all ye Priests, ye blind Priests, for these Plagues are coming upon you. *Query*, Was not *Fox* a dreadful Viper, and a fiery flying Serpent? For *Fox* tells us, on the Title Page, that *he came out of the North, and was prophesied of*; and I think it is literally fulfilled, *Jer. i. 14. Out of the North an Evil shall break forth upon all the Inhabitants of the Land*, Chap. viii. 16, 17. *For behold, I will send Serpents and Cockatrices among you, which will not be charmed; and they shall bite you, saith the Lord.*

Christian Reader, You see, what these Miscreants, these Mushrooms, these Vipers, these Serpents, these Cockatrices, these Hereticks, these Idolaters, these Blasphemers, these bloody Monsters, Incendiaries to Mischief; which are already a Scandal to Christianity, and to every Orthodox Christian in the Nation, and beyond the Seas. You see how they summon all Kings and Princes to meet, and combine together. For what? For Destruction. You see,

how they would have all People ~~hew down~~ with the Sword all the Powers of the Earth. You see how they would have all the Clergy banish'd the Nation, from their Wives and Children; or cut in Pieces with the Sword. *Bloody Villians!* You see how they would have all the Magistrates murder'd with the Axe, as Good King *Charles I.* was. I could if Time and Strength did not fail, give five hundred Instances of the like Butchery; that so they might swim through a Sea of Blood, cutting down all that oppose them; and their Principles are the same still; they tell us so, by their Book, *Vindiciæ veritatis*, wrote by *W. Penn, Dan. Philips, R. Claridge*; revived and recommended by *John Whiting*, Pupil to *Geo. Whitehead*, in their late Catalogue, Printed 1708, p. 131.

This put me in mind of several Petitions ready to present to the House of Commons, 1699; and had been presented, only Bishop *Burnet*, then Bishop of *Salisbury*, stood their Friend, having then great Interest in the Government; as *Eusebius*, Bishop of *Nicomedia*, the Head and Champion of the *Arian Cause* had; as I have shewed in my *Picture of Quakerism*, part 3 p. 136 being tinged with *Quakerism*, as *Eusebius* was with *Arianism*; and because the Quakers did so heavily complain of the said Petitions, by the Justices of Peace, I shall here recite one of the said Petitions, which bears the Sense of all three, *viz.*

To the Honourable the Commons of England in Parliament assembled. The humble Petition of the Justices of the Peace, and Grand Jury of the County of Norfolk, in Session assembled; in behalf of themselves, and the Body of this County at large.

Humbly Sheweth,

‘ **T**HAT we cannot without Resentment,
 ‘ take Notice of the Growth and daily In-
 ‘ crease of a Sect of People among us called *Qua-*
 ‘ *kers*; and the mischiefs and dangers from
 ‘ thence threatening this Nation. It is too obser-
 ‘ vable, with what restless Zeal their deluding
 ‘ Teachers; and as may well be suspected, ma-
 ‘ ny *Romish* Emissaries under their Vizor and
 ‘ Disguise, daily ramble into all parts of these
 ‘ Kingdoms, and boldly spread their venomous
 ‘ Doctrine every where; attempting to infect
 ‘ and shock the Minds of weak and unstable
 ‘ Protestants; and assuming to themselves Rules
 ‘ of Discipline, Powers in matters of Religion,
 ‘ Forms of Government repugnant to the esta-
 ‘ blish’d Laws of the Kingdom; contrary to
 ‘ the very Act of Tolleration, and not allow-
 ‘ ed to any other Dissenter; vouching in all
 ‘ their Practices Divine Inspiration for their
 ‘ Warrant, and the Indulgence of the Govern-
 ‘ ment for their Indemnity. How apparently
 ‘ their blasphemous Books, and pernicious
 ‘ Principles, tend to subvert the Fundamentals
 ‘ of

of Christianity, and undermine the Civil Government, are sufficiently demonstrable : The publishing whereof, by pretended Permission of Authority, we humbly conceive, to be of most dangerous Consequence. We therefore, obliged in Duty to God and our Country, do humbly Pray, that you would vouchsafe to take this Matter into your Care and Consideration, that with whatsoever Tenderness to the Persons and Estates of these People, their said Principles and Practices, may be strictly examined, and censured, or suppress'd ; as they shall appear to deserve ; and as in your Great Wisdom shall seem expedient ; and that our Christian Religion, more dear to us than our Lives, may be defended and preserved, to all Posterity ; free from Popish Superstition, and unpoluted with Enthusiastical Innovation.

This Petition was brought up to the Session of Parliament, *Anno 1699*, ready to be presented : The *Quakers* dreading nothing more than an Examination, be-stir'd themselves ; printed 2 Books, the one by *Tho. Ellwood*, who before he wrot a Sheet, entituled, *An Alarm to the Priests ; or, a Message from Heaven, to forwarn them*, was not worth ten Pence in the World ; had not a Horse to ride on, nor a Horseman's Great-coat to put on, but as he borrow'd them, as in my *Picture of Quakerism*, Part vi. I have from the History of his Life, from his own hand-writing set forth, to which I refer. He wrote a Book, entituled, *A Reply on behalf of the People call'd Quakers*,

kers. *W. Penn*, against whom a Proclamation was issued out from *K. William* and *Q. Mary*; For endeavouring to depose their Majesties, and subvert the Government; by procuring an Invasion by the *French*, and other treasonable Practices; as recited at large, in my said *Pict. of Quakerism*, &c. Part v. page 139. He wrote another Book, entituled, *A just Censure of Fran. Bugg's Address to the Parliament*. See their *Catalogue*, printed 1708, page 41. 143. Which by the Assistance of Bishop *Burnet*, and others of his Kidney, and 30 or 40 of the *Quakers* soliciting the Members of that Parliament; which were received in their Favour; and the Gentlemens Petition above recited were rejected. In these Books they charge the said Petitioners, with cruel Persecutions, giving the Parliament *Hobson's Choice*, to cut their Throats, or knock out their Brains; would they (says the *Quakers*) have the Honourable House of Commons undertake this inhuman Piece of Butchery, to defile their Hands in innocent Blood, of so many Thousands of harmless People, to enact such a *barbarous Tragedy*; only to remove the groundless Fears of a few jealous-headed Aldermen. How unmannerly (says the *Quakers*) let others Judge: But God forbid they should *swim* in their wish'd for Happiness, through a *Sea of Blood*.

Reader, I cannot here enlarge; read over again the Five Articles foregoing, and compare Quakerism therein, with the Christian Petition, and then tell me who is most willing

ling to run through a Sea of Blood, and who are most guilty of this bloody and barbarous Work, the Quakers or the Gentlemen?

Some few Questions and Answers.

Question I. But why then do you not call upon the Government again for their Examination; since they are so Impudent to charge others with their own Crimes?

Answer, I have with great Pains and Charge pray'd to have them examined, but they are too Powerful and Numerous for me: And poor Men are apt to be slighted. *Eccles. ix. 14, 15. For there is no new Thing under the Sun.* I have for more than twenty Sessions of Parliament pray'd to be heard Face to Face, as sincerely as the Orthodox did, in the Reign of *Julian* the Emperor; or *Dr. Barns*, in the Reign of King *Henry* the 8th; but could never prevail.

Question II. If their Books, Principles and Practices be as you set forth, How comes it to pass, that they can hold Convocations every *Whitsun* Week, in our Metropolitan City, when our Divines of the establish'd Church cannot?

Answer. By Lies and Hypocrisy.

Question III. How comes it to pass, that (as 'tis reported) the Words in their Affirmation, *In the Presence of Almighty God*, are left out; and their bare Words to be taken; when the House of Commons, Judges, Justices, Gentry, and Commons are obliged to take an Oath? Then farewell Liberty and Property, Justice and Right, where they are concern'd.

Answer.

Answer. By Lies and Hypocrisy. This you ought to prove.

Question IV. What have they thus advanced, who deny *Jesus* to be Christ, condemn the Scriptures, revile our Magistrates, and condemn all Christians; summons all Kings, Princes, Dukes, Lords, &c. to meet together for Destruction; to hew down all the Powers of the Earth; to slay and banish all our Clergy: That so they might swim through a Sea of Blood; who put the Kings, Princes, Dukes, &c. upon such inhuman and barbarous Butchery; as in the 5th Article foregoing. If then it be thus, I pray how came it to pass, that they are thus advanced above the House of Commons, above our Judges, Justices, Gentlemen, and Commons in the Land. What are all asleep?

Answer. By their Lies and Hypocrisy; and our Indifferency and Neutrality.

Next some few of their Lies.

Lie I. *Geo. Whitehead* in his Book, *The rambling Pilgrim*, &c. affirm, that I left out in the reprint of his Book, *Ishmael*, four Words, when I left not out one Word.

Lie II. *Geo. Fox*, &c. in their Answer to *M. Wiggan's* Book, *Antichrists strongest Hold overturned*, &c. *Geo. Fox*, their Apottle, *Margaret Fell*, *Tho. Curwin*, and others, wrote a Book, in Answer to it, called, *An Answer to John Wiggan's Book*, see Catalogue, p. 34. saying, *Read Wiggan's Book thro' out, and thou wilt find, such a Pack of Confusion, as thou hast not heard of, and malicious spiteful Words, against God and Christ, the Light within, which may be found in his Boook; we have not wronged it; but he hath not paged his Book, therefore we could not quote the Places.* Which Book (of *Mr. Wiggan's*) is paged quite through, containing 66 Pages.

C

Lie III.

Lie III. Thus saith *W. Penn.* *The Priests affirm the Scriptures to be the Rule of Faith and Practice, wholly excluding the Spirit of God.* A grand Lie. See *Pict.* 190.

Lie IV. The Things they charge upon us, as Errors and Heresies, are not pretended to be proved by any Positions or Assertions of ours, but out of our Adversaries Constructions, always rejected by us. The Words and Passages, brought by our Adversaries, for Proof of their Charges against us, are not taken out of our Books, but out of our Adversaries Books. See *Tho. Ellwood's History*, p. 433.

Lie V. *We (say they) always offer our Doctrine and Principles to be examined by the Scripture. A just Censure, &c.* p. 7. Again, see *Tho. Ellwood's Reply*, p. 11. *We are ready to undertake the Proof of every Doctrine we hold, by and from the Scripture.* Again p. 7. *ibid.* But sure we are, and always are ready, to make it appear, that neither are our Books **Blasphemous**, nor our Principles **Pernicius**. Here then is a three fold Lie, as woful Experience tells: For this thirty Years to my Knowledge, they never (save once at *Sleaford*; where their blasphemous Books were burnt at the Market Place, by the Magistrates Order) were ready or willing to make it appear, viva voce, that their Books were not **Blasphemous**, nor their Principles **Pernicius**: Nay, we may as well draw a Bear to the Stake, as bring them to a Publick Conference. See my Book, *Quakerism drooping; and its Cause sinking, &c.* p. 5. 117. Printed 1703. Touching my *Banbury Conference*.

A general Remark from their Book, *Vindicia veritatis*, p. 41. They say, *That if any relater of a matter of Fact, is detected of Lying in any Circumstance, no Credit is to be given to the rest; till he rescue himself from the Imputation of a Lyar.* So that no Credit, by this Rule is to be given to *Fox, Whitehead, Penn, Ellwood,*

wood, &c. for they are all convicted of Lying ; and look into *Geo. Whitehead's Book, A charitable Essay*, &c. p. 8. and his *Vindication*, &c. p. 4. and there you will find above fifty rank Lyes ; who according to their Proposals to the Government, touching their Solemn Affirmation, stand convicted of Perjury.

Having given a Hint, and indeed but a few Hints, to what I could do, of their Lyes, a little mixed with Hypocrisy. I shall now proceed to their main Castle of Defence ; namely, their Hypocrisy, well mixed with thier Lies and Blasphemy, and that in two Columns ; the first of their pernicious Principles, from their Dæmon ; the second to the Government, when they beg of them Favours : Which said Hypocrisy to them, have been like the Philosophers Stone, working marvelous Feats ; setting them above Lords, Commons, Gentlemen, and Beggars ; by their bare Words passing, not only without an Oath, their sham Confessions in due Form ; but their Solemn Affirmation, leaving out the Words, *In the Presence of Almighty God*. Alluding to *John Whiting's Words* in his Book, *The Rector corrected*, p. 64. printed 1708. viz.

What will the Quakers, (as he said to Mr. Cockson) lie for God, and cheat for Religion ; or can they expect to go to Heaven, with Lies in their Mouths ? Oh ! that ever such vile Persons, should work such Villany : If such Things be countenanced (as they are too much) it will be a Scandal to the Nation, and all Orthodox Christians in it. Therefore, a few more Hints of their Hypocrisy, as a farther Confirmation of the forgoing, in two Columns, as abovesaid ; and by which if it were possible, they would deceive the very Elect : As our Blessed Saviour Jesus Christ has told us, read Matthew xxiv. 4, 5, 23, 24. whom the Quakers deny to be the Son of God.

**Their pernicious Prin-
ciples.**

I. **M**R. Townsend, a Norwich Minister writing against the Quakers, in Defence of the Blessed Trinity of Three Persons, and yet but One God. Geo. Whitehead, &c. writes an Answer in their Book *Ishmael*, &c. p. 10. revived and recommended in their late Catalogue, Printed 1708, p. 3. saying, *And here thy Antiquity and thy Reasons, and the three Persons thou dreams of, which thou would divide out of one like a Conjuror, are all deny'd, and thou shut up with them in perpetual Darknes, for the Lake and the Pit. And thou Priest Townsend, art reserved in everlasting Chains, under darknes for everlasting Fire, shut out from God and his holy Angels.*

II. To all to whom this may come, that hereby they may come to the perfect Knowledge of the Difference between the Priests and Professors, and

**Their Shame Confes-
sions.**

I. **W**E believe that in the Unity of the Godhead, there is Father, Son and Holy Ghost, being those three Divine Witnesses that bear Record in Heaven, the Father, the Word, and the Holy Spirit; and that these Three are One, in the Divine Being. See *their Application to the Queen and her great Council the Parliament.* Likewise *their Vindication*, &c. presented to the Parliament.

II. Because we are separated from the publick Communion and Worship, it is too generally concluded, that we deny the Doctrine received and all

all Sects in the Nation, and Us called Quakers, shewing that the Controversy on our Part, is equal against them all: For we deny their Ministry, their Church, their Worship, and their whole Religion, Doctrine and Principles. Therefore the one thou must justify, and the other thou must condemn, they being clean contrary the one to the other. See *Edward Burrough's Epistle to G. Fox's Great Mystery*, &c.

III. Mr. Wright in his Book, *A Testimony for the Son of Man against the Sons of Perdition*, &c. p. 100, said, 'That Jesus Christ the Lord, is a distinct Person from all other Persons beside himself, so that he, and he only is perfect God and perfect Man. It is he only that hath two distinct Names in one entire Person; no Person else hath the like in him; and in him only dwelleth all the Fullness of the Godhead Bodily. G. Whitehead answered this

taught by the Church of *England*, and consequently would introduce a new Religion. For setting aside some School Terms, we hold the Substance of those Doctrines believed and taught by the Church of *England*; as to God, Christ, Spirit, Scripture, Repentance, Resurrection and eternal Reward; see their Book, *The Truth of God*, &c. printed at *Bristol* 1699. p. 48. writ by W. Penn and Benj. Cool.

III. To the Parliament by Geo. Whitehead's Position, thus, viz. *We sincerely believe and confess, that Jesus of Nazareth, who was born of the Virgin Mary, is the true Messiah, the very Christ, the Son of the living God. And we do highly value his Death, together with his Laws, Doctrine and Ministry. We sincerely believe the Incarnation of Jesus Christ, that is, his real coming in the Flesh without us. We sincerely own and confess the Divinity and Humanity of Jesus Christ,*
Book

Book by another, styled, *The Son of Perdition revealed*, &c. p. 11. viz. *What gross Confusion is this Wright in? What gross Blindness is this Man in? So that all People may see how his Doctrine tends to keep all People in Darkness, by telling of two distinct Natures in the Person of Christ, and of these two Natures united one Christ the Son of God. What he hath said herein, are two Christs in one Person, whereas Christ is but one, and this Christ with in us.*

that as he is true God, so is he true Man, our Mediator and Advocate. Who ever desire to see more of this, I must refer them to my Folio, p. 128, 129, 130, 131. where Mr. Wright's Book, *A Testimony for the Son of Man*, &c. and Geo. Whitehead's Answer, *The Son of Perdition revealed*, &c. one more largely recited.

IV. Reader, I must alter my Method of two Columns in this Particular, for so it came to pass about 1706, I providentially happen'd of a Paper writ 1653, presented to the Parliament by three Ministers, containing sixteen sound Articles; and which the Quakers answered by their Book, *The Sword of the Lord drawn*, which said Articles, and their Answers, I have in my Folio reprinted *verbatim*, p. 109 to p. 113, out of which I shall now take an Abstract for Explanations sake, which being compared with the third Instance above recited, out of their Position to the Parliament, will shew the Quakers genuine Principles, they being now the same, as they tell us they were from their beginning, viz.

Article III. *Of the Ministers. God Almighty who is the Creator, is eternally distinct from all the Creatures, in his Being and Blessedness.*

Atkinson the Quaker answers, The Being of God is not distinct from them that are begotten by him; for as the Father and Son are one without Distinction, so are they that are begotten by him. And here I challenge you to produce any Scripture, which saith that God is distinct from his Children.

Article IV. *That this God is One in three Persons or Substances.*

Quakers Answer, This is another of your Lyes, wo unto you, ye perverters of the Scriptures, ye Men of Sin, and your propogating the Gospel, and your Principles are accursed from God.

Article VIII. *That Jesus Christ is God and Man in one Person.*

Quakers Ans. That this Christ is God and Man in one Person, it is a Lye.

Article XI. *That this same Jesus Christ, being the only God and Man in one Person, remains forever a distinct Person from all Saints and Angels, notwithstanding their Union and communion with him.*

Quakers Ans. Your Words are utterly denied and detested, and your Distinctions are Abominable, I challenge you to prove your Words from Scripture, or else stop your Mouths for ever, for Christ Jesus is but one in all, and not distinct from his Saints. The XII, XIII, XIV, XV and XVI Articles are quite left out in their Answer; and besides, *Atkinson* have in his Answer, perverted the Ministers Words abominably for *Substance*, he has put *Substances*, for *God-man* he have put *the Man of God*. Thus partial and false they have been from the beginning, as noted in my Folio p. 112. These Articles of the Ministers are so found

found, that the very opposing them, are to me a sufficient Demonstration that they hold the contrary.

And further let it be noted, that this *Atkinson*, was both an early Preacher among them, and fellow Writer, fellow Traveller, fellow Prisoner, fellow Preacher, with *Geo. Whitehead*, and more farther, that his Doctrine was vindicated by *G. Whitehead* as above, by *Edw. Burrough*, *Hubberthan*, *Audland*, *Fox*, and 15 more of their Herd, and always owned him untill he got a Wench with Child, broke out of Prison, turned Fallon and was hang'd. I cannot enlarge here, but must refer to my Folio, p. 109, where I have reprinted the 16 sound Articles of the Ministers, and the Quakers Answer both *verbatim*, and *Atkinson's Book*, *The Sword of the Lord*, &c. is renewed, revived and recommended in their Catalogue, p. 3. to shew their Disciples that their Principles are still the same (as elsewhere they tell us) for *Atkinson's Book* was printed 1654, and revived 1708. Now to my Method in two Columns, viz.

Their pernicious Principles.

V. Faith in the History of Christ's onward Manifestation, has been a deadly Poyson these latter Ages has been infected, to the Destruction of godly Living. Quakers a new Nick Name, p. 6. for we utterly deny that outward Person that suffered without the Gates of Jerusalem to be Christ the Son of God. A Ser. Apol. by

Their Sham Confessions.

V. But to the Parliament, thus, viz. We sincerely believe and confess, that Jesus of Nazareth, who was born of the Virgin Mary, is the true Messia, the very Christ, the Son of God. And we highly value his Death, Sufferings, his Merits, &c. and we believe his Incarnation, that is, his real coming in the Flesh without us, even

Will.

Will. Penn and G. Whitehead, p. 146. And all false Ministers that preach Christ without, and exhort People to believe on him, as he is in Heaven above. *W. Smith's Primmer*, p. 8. Your imagined God beyond the Stars, and your Carnal Christ is utterly denied. The Sword drawn, &c. p. 5.

VI. We should, saith *Isaac Pennington*, have known our Religion as well, if there had never been a Word of Scripture written. In his Book, *Some Things relat.* p. 7. Nor do we Quakers (saith *Whitehead* and *Atkinson*) call the Scriptures the Rule of Faith and Practice, nor Matthew, Mark, Luke and John, the Gospel, as thou Priest and thy Generation do. *David's Enemies discovered*, &c. p. 7. It is the Spirit that gave forth the Scripture, and that Spirit is the only standing Rule to walk by. So that the Scriptures are not the standing Rule, neither do they teach to Worship or serve God. *Edw. Burrough's Works*,

the same Jesus of Nazareth that was conceived in the Virgin Mary and that he was God and Man. Their Vindication, p. 4. And that the Scriptures (which contain the History thereof) is the fundamental Law of Heaven.

VI. Now to the Government thus. In his Book *An humble Application to the Queen, and her great Council the Parliament*, p. 14. viz. Therefore I earnestly intreat all Friends and People, to answer the Law of God, to keep his Holy Commands, to honour his dear Son Jesus Christ, to observe his Doctrine, and to make the Holy Scripture their Rule of Faith and Practice, And saith *Whitehead* in his Book, *The Quakers Plainness*, &c. p. 71. We prefer the Bible before all Books extant in the World.

And yet they cannot afford to read one Chapter thereof in their Meetings, for Worship for 60 Years

p. 484. And this I affirm (saith *Burrough*) that the Scriptures are not the Saints Rule of Faith and Practice, p. 50. *ibid*.

VII. We own the Scripture, but not as our Teacher; we have no need of the Scripture to teach us. *Burrough's Works*, p. 408. Again, they who walk by Scripture Rule, and teaches Men so to do, would make void the Covenant of Life. And you (Priests) who exhort People to make the Scripture their Rule, would always keep People in Darkness. p. 62 *ib*. For herein you have been bewitched from Obedience to the Truth within, to obey Scripture Commands without, p. 52. *ib*. You take up a Command from Scripture, and say Christ commands it, when the Letter doth but declare it, Saying, in such a Verse, in such a Chapter, such a Command is, not have received such a Command from the Spirit. And here you are in the Witchcraft, observing Commands from the Scripture, and thereby

together. O horrid Hypocrisy.

VII. The holy Scriptures we ever had and have an high and reverend Esteem of, as given forth by divine Inspiration. Saith *Geo. Whitehead*, in his Book, *Truth prevalent*, p. 78. And saith *Richard Vivers*, in his Book, *The Vicar of Banbury corrected*, &c. p. 4. printed 1703. Whatsoever the Scripture call themselves, we ever did, and do freely own them to be. And our Friends have always acknowledged the holy Scriptures to be the Word of God, and have owned the divine Authority of them, and believe they are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, and able to make wise unto Salvation, through Faith in Jesus Christ, and the best outward Rule of Faith and Manners, and the best Book in the World. And therefore what he (*Love-drawing*

drawing them from the Teachings of God by the Light within. p. 105, *ib.* For that is no Command from God to me, what he Commands (in Scripture) to another, not having the Command from God by his Spirit. p. 47. *ib.*

VIII. *We could have known our Religion as well, if there had not been a Word of Scripture written.* For, (continues he) *Scripture Knowledge maketh Men wise to oppose Truth, and harder to be wrought upon than the very Heathens, and are as so many Chains of Darknes upon them.* With much more to the same Purpose. See his Books, *some Things relating, &c.* p. 7. *A Question to Professors*, p. 12. reviv'd and recommended to their Profelytes, as of Service to their Truth, p. 127. *The*

ling) saith he will evince, is yet to do, namely, That the Quakers exalt their own Books and Sayings above the Holy Scriptures, which is false. And saith *John Field* in his Book, *An humble Application to the Queen, and her great Council the Parliament, &c.* p. 14. viz. *Therefore I earnestly entreat all People to answer the Law of God, to keep his Holy Commands, to honour his dear Son Jesus Christ, to observe his Doctrine, to make the Holy Scriptures their Rule of Faith and Practice.*

VIII. Take first their great Complaint, since they are now pretty well known. In their Book *Reason against Railing, &c.* Epistle by *W. Penn* and *Geo. Whitehead*, viz. Reader, it hath been (say they) our great Unhappiness, that we have not been hitherto known as we are; for since we evermore desire to be unvail'd to God, there is no Reason why we should abscond our selves to Men, no, would we were known of Men, as we are known to the Lord: But such is the Impudence of

first thing (say they) that we expected against the Priests Worship, was their taking a Portion of Scripture for a Text and preaching upon it. *A Touchstone, or perfect Tryal*, &c. p. 21. revived, Catal. p. 47. How can, or dare any to say the Scriptures are the written Word of God without the biggest Blasphemy. *Mene Tekel*, &c. p. 22. revived, Catal. p. 13. It is Blasphemy (saith G. Fox) to say the Scriptures are the Word of God. In his Book *To all that would know*, &c. p. 4, 6. reviv'd, Catal. p. 30. *The Scripture are a rotten Foundation, Death and killeth*. Geo. Whiteheads Book, *Ismael*, &c. p. 2, 9, 10. revived. Catalogue. p. 3. *The Scriptures are beastly Ware. A brief Discovery*, &c. p. 9. revived, Catal. p. 1. *The Scriptures are in no sense the Word of God*. Baylys Works, p. 295. revived, Catal. p. 194. *The Scriptures are a dead Letter, a lifeless Letter, a meer graven Image, with Ink and Pen, on Paper or Parchment. A Leibian Rule*, &c. saith their Learned Scribe, Sam.

this Adversary, *Thomas Hicks*, whilst we seek nothing more than to be understood, he would make the World believe, we glory in being unintelligible, and seem to make the whole drift of his Discourse to be a Discovery of us, who, instead of pulling our pretended Mask off, put a frightful Vizard on, &c. Again, in their Epistle to their Book, *Vindicia Veritatis*, Penn saith, certainly it is one of the hardest things in the World, that we must not give our own Sense, of our own Words, &c.

First, as I have shewed in many of my Books, their whole Business has been to hide the Poison of their foul Opinions, by carrying two Faces under one Hood, therefore no Reason in the World that you should give a contrary Sense to your own Words than the common Sense of them will bear.

Geo. Whitehead in his Book, *Truth prevalent*, p. 63. printed 1701. The Scriptures (saith he) ought to be seriously read, truly
Fisher,

Fisher, Rusticus ad Academicos, &c. p. 27, 48. revived, Catal. p. 194. *That which is spoken from the Spirit of Truth in any, is of greater Authority than the Scripture,* said G. Whitehead in his *Truth defending,* &c. p. 7. And in his Book, *the Light and Life of Christ within.* p. 10. He adds, viz. *And this we do own and confess unto, as a fundamental Principle, and the binding and uniting Principle, and the thing upon which all the rest hang, even this Light within.*

IX. I shall finish their pernicious Principles at this time from Geo Fox his Book, *Several given forth for spreading Truth,* &c. printed 1671, revived Catalogue, p. 58: viz. p. 3. *Death doth feed Death, and Death doth speak Death, and all is Death. The Scriptures are Death, and Dust is the Serpents Meat, and all your glorious Gospel Notions are Dust and Death,* p. 45. You thus feeding upon the Scriptures, which is Death, which feed you, Serpents, Dogs, and Swine;

understood, sincerely believed, and faithfully practised. And in his Book, *the Quakers Plainness,* &c. p. 71. printed 1694. We (*saith he*) are grossly abused, and our Intention and Principles greatly wronged, which never was to bring our Books in Comparison with the Scriptures, for we prefer the Bible before all Books extant in the World.

IX. Now to preve Geo. Whitehead, &c. perjured, upon their own Proposals to Authority, I thus proceed. In his Book, *A charitable Essay,* &c. p. 8. in his *Vindication,* &c. p. 4. viz. 'We whose Names are subscribed, do, on behalf of the People called Quakers certifie, that Francis Bugg hath falsely charged the said People, by charging them to deny Jesus of Nazareth to be Christ the Son of God. See my *Clean Sheet,* where my Proofs are at large. And by charging and

and your Sacraments are carnal, a little Bread and Wine, which is the Cup and Table of Devils. p. 46. So these Serpents feed upon Dust, and their Gospel is Dust, Matthew, Mark, Luke and John, which is the Scripture. p. 60. Friends, to you all this is the Word of the Lord, take heed of judging one another behind one anothers Backs; I command you in the Presence of the Lord, judge not one another behind one anothers Backs; neither lay open one anothers Weakness (meaning their Wickedness) behind one anothers Backs. p. 62. To you all, this is the Word of the Lord; I charge you in the Presence of the Lord God, to send this Book among all Friends and Brethren every where, to be read in all your Meetings; to you all this is the Word of God.

X. I shall next give some few of Geo. Fox his Attributes he gives of himself; next what high Encomiums his Disciples

‘ them with Contempt of
‘ Scripture, as that they
‘ are Carnal, Death, Dust
‘ Serpents Meat, beastly
‘ Ware, &c. Whereupon
‘ we do affirm, in the ho-
‘ ly fear of Almighty God,
‘ and testify on the behalf
‘ of the said People, that
‘ all these, and all other
‘ his Accusations, of the
‘ same kind, or depending
‘ thereupon, are utterly
‘ false, wicked, malicious,
‘ and that they never so
‘ said, nor so affirmed,
‘ received or so taught
‘ among us.

To this Testimony, in their two Books, stand above fifty of them proved guilty of Perjury by their own Proposals to Authority.

X. Take next a few of their malicious and scandalous Words of our publick Ministers, which what give

give of him, which are more largely recited out of their Books in my Folio, Part 3d. Section VII. IX. X. XI. XII. and so conclude for brevity sake.

1. I, who am (said Fox) the Prince of Life. *Scriptiuncia*, p. 10. *Catal.* p. xii. in the Preface.

2. *I am equal with God.* Saul's Errand, p. 7.

3. *I was before all Languages were.*

4. *I am the Way, the Truth, and the Life.*

5. *I am that Prophet Moses prophesied of Deut. xviii. 15.*

6. *I am in the State Adam was in before he fell.*

7. *I, said Fox, was come up in the Spirit, through the flaming Sword, into the Paradise of God.*

8. *I saw the Heavens opened, and I gave Glory to God.*

9. *I, said Fox, am The Son of God, and my Kingdom is not of this World.*

10. *I know nothing in me but Pureness, Innocency and Righteousness; for at my Tryal at Lancaster, before*

Nation would suffer but ours, viz.

'And first of all our
'Mouths were opened,
'and our Spirits filled
'with Indignation against
'the Priests, and with
'them, and against
'them, we first began
'to War; and this
'was the first Work we
'entered upon.

2. Go too, now ye Merchants of *Babylon*. And this I speak to your Torment, that thousands of us have renounced your Sorcery and Witchcraft; and though ye have gathered some Heat from the Sun, i. e. K. C. II, that is newly arisen, yet know there is a Cup prepared for you, mixed with Plagues, Woes, Sorrows and eternal Burnings; Therefore Flames, Flames, Flames, are prepared to consume you as dry Stubble. With much more, by *Rich. Crane*, revived in their Catalogue, p. 30. and in my Introduction to my Folio. Part 4th. p. 262. So, that here I shall give but a few Hints.

I came to the Bar, I was moved to pray, and a thundering Voice answered me, saying, I have glorified thee, and will glorify thee again. Then was I so filled with Glory, that my Head and Ears was full of Glory.

Thus in many Respects did he vye with our blessed Saviour, and particularly, *John xii. 28, 29.*

Next the high Incomiums of his Disciples and Followers, viz. 'Dear *Geo. Fox*, who art the 'Father of many Nations, 'whose Life hath reached 'through us thy Children, 'even to the Isles afar off, 'to the begetting again 'many to a lively Hope; 'for which, Generations 'to come, shall call thee 'Blessed; whose Being 'and Habitation is in the 'Power of the Highest, in 'which thou rulest and 'governest in Righteousness, and thy Kingdom 'is established in Peace, 'and the Encrease thereof 'is without End. This was *Josiah Coals* Letter in *Barbadoes*, to *Geo. Fox*, as recorded in their Book of Outland Letters, and

3. And saith *W. Penn* Whilst the idle gormandizing Priests of England, run away with 100000 l. a Year, under pretence of being God's Ministers; whilst no sort of People have been so universally the bane of Soul and Body to the Universe, as that abominable Tribe of Priests, for whom the Theatre of God's most dreadful Vengeance is reserved to act their eternal Tragedy upon: The Guide mistaken, &c. Cat. p. 115.

4. 'But what sayst thou
'O Church of England!
'see what Monsters thou
'hast brought forth in
'thy adultrous Womb; O
'thou adulterous Church!
'What monstrous Births
'hast thou brought forth?
'Thy Common - Prayer
'Book is seen to be conceived in thy adulterous
'Womb, and come from
'the Pope, and the Pope
'gives Life and Breath
'unto it: Therefore hear
'and consider ye Bishops,
'Deans, Prebends, Vicars,
'Curates and all Prelatics. See *W. Smith's*
Works, p. 164.

vindicated by *W. Penn*, in their Book, *Judas and the Jews*, &c.

Next, *Solomon Eccles.* in his Challenge, &c. p. 6. 'Thou, saith *Eccles*, call thy Book a Looking-glass for *Geo. Fox*, whose Name thou art not worthy to take into thy Mouth, who is a Prophet indeed. 'It was said of Christ, that he was in the World, and the World knew him not; so it may be said of this true Prophet *Geo. Fox*.

Again, saith *G. Whitehead*, *Ellwood*, *Antrobus*. &c: 'Geo. Fox was the first Promulgator of the Gospel in this Age, whose Blessed Memorial will everlastingly remain free from Affectation, in Speech or Carriage, not applauding or setting up himself. Yea, our Elder Brother, an holy Apostle, a Man of God, the Jacob of the Age, a true Prophet, a fixed Star in the Firmament of God's Power, shining in the Brightness thereof.

John Blackland, thus: *Geo. Fox is a Man that is*

5. Again, saith *J. Chandler*, his Narrative. The Priests of England are as truly Antichrist, as the Pope and his Clergy. revived 1708 in their Catal. p. 26.

6. *Edw. Burrough* in his Works p. 35. saith, that never any that follow the Priests shall ever come to the Knowledge of God. revived 1708. in their Catal. p. 194.

Lastly, six of their inspired Teachers, *Fox*, *Naylor*, *Aldam*, *Nicolson* and *Harwood* jointly thus saith, viz.

'The Priests are Conjurors, Thieves, Robbers Antichrists, Witches, Devils, Serpents, Lyars, a viperous and serpentine Generation, fearful Blaphemers, Merchants of *Babylon*, selling beastly Ware, the Scriptures, for a large Price, the *Sir Simons* of the Age, whose Commission and Call came from Oxford and Cambridge, those poisonous Fountains; yea, Stewards of the Devils Magazines, and bloody Herodians, &c.

E

blessed

Blessed with Honour above his Brethren, and thousands will stand by him in an Heavenly Record, and his Life Reigns, and is spotless and innocent, whose eternal Honour and blessed Kingdom shall remain for ever, &c.

Thus have I briefly hinted and set forth, the black pernicious Principles and sham Confessions, flowing from Infidelity, Blasphemy and Hypocrisy, and carried on by the most profound Subtly, by which they have advanced a Pegg too high, but their Fall will be the greater.

These few Hints of their pernicious Principles, and their sham Confessions, puts me in Mind of an excellent Passage of *Irenaeus*, once Bishop of *Lyons* in *France*, in his third Book against Hereticks, which are as true of the Quakers as of the Gnosticks, viz.

‘ Whilst Hereticks speak like faithful (as the Quakers in their sham Confessions do) they not only mean otherways than what they say, but the clean contrary; (view both Columns) and by their Tenets full of Blasphemy, they destroy the Souls of those who with their fair Words suck in the Poison of their foul Opinions.

With much more to the same Purpose, written by them fix from their Spirit of Truth, &c. printed 1653. revived in their late Catalogue 1708. p. 1. Entituled, *A brief Discovery of a three fold Estate of Antichrist, &c.*

POSTSCRIPT.

Christian Reader,

I Might wade much farther, and recite 50 times as many of their pernicious Principles, and as many of their sham Confessions; but here is enough of their two fac'd Practices. But tho' it be a Work of Superogation, take one Instance more of Fox their Founder, and great Impoller instead of Apostle, in his Book, *A Word from the Lord to the faithless Generation*, p. 7, 14. revived in their Catalogue, p. 103. viz. ' All those we deny, whose Law is without
' them, their Light without them, their Church with-
' out them, their Singings without them, and their
' Christ without them; all which we witness within
' us, and within we worship. Now all both Priests
' and People, that talks of these Things from the
' dead Scriptures, without them; saying, Christ says
' so and so, the Prophets and Apostles says so and so,
' in such a Chapter and such a Verse, and God said
' so, and the Command is in such a Chapter and such
' a Verse: Here by the Light within, you are com-
' prehended and denied.

Once more from their Prophet *Burroughs*, in his Works, p. 110. viz. ' That Worship, *said he*, that is
' settled, and that Religion which is established by
' outward Authority and the Laws of Men, is the
' Worship of Antichrist, &c. The Law, *said Fox*,
' hath nothing to do with the Church of God. And
' you that meddle with the Church of Christ, you
' have not received the Law from God, but Plagues
' will

' will be poured upon you. See his Book, *A Warning*
' to the Rulers of England, &c. p. 11. revived Catal.
p. 50.

Note, That from *Moses* to the Captivity and after, Magistrates and Rulers were ever allowed to defend and maintain the *Jewish* Church, and none but Levelers and Ranters, that I read of, beside the Quakers held this cursed Doctrine; and yet who seek more to be settled and established by Laws of Men, than do the Quakers? Thus do they contradict their own Sayings and Doings, &c.

Yea, not only *Cyrus*, *Artaxerxes*, and *Ahasuerus*, &c. as well as some of our Christian Kings have done Nobly on that Account, and their Names and Memories stand recorded to Posterity, well appoved of by God and good Men; of which take an Abstract out of the 4th Chapter of *Ezdras*, where *Zorobabel* Son of *Salathiel* said, and that truly, that *Truth is strongest* of all. In this Faith he lived, which made him bold, *Prov. xxviii. 1.* For tho' he was a Captive *Jew*, yet he did not fear to remind the King of his Duty, saying to King *Darius*, remember the Vow that thou hast vowed, to build *Jerusalem* in the Day that thou tookest the Kingdom, v. 43. And v. 46. instead of his accepting Preferment, which too many press after, he still continued his Suit; saying, and now, O Lord, the King, this is that which I desire and require of thee, instead of Magnificence, Gifts and Honour, namely, I require therefore that thou wouldst accomplish the Vow which thou hast vowed with thine own Mouth to do for the God of Heaven. And altho' King *Darius* was a mighty Ruler, who ruled over 127 Provinces; yet upon Conviction of his Delay and Remissness, in not fulfilling his Vow; which was to rebuild *Jerusalem*, and the Temple of God, and re-establish the true Religion, and to set the Priests and Levites in their Order, as we read Chap. v. 4, 5.
Then

Then the King rose up and kissed *Zorobabel*, thereby thanking him for his good and faithful Service, wrote Letters to his Nobles, Lieutenants, &c. to see Things forthwith done, and to accomplish his Vow that he had vowed to the King of Heaven, that so he and his, might be blessed.

Then *Zorobabel* went forth, and lift up his Face to Heaven, and gave Thanks to the King of Heaven, the God of Truth; saying, of thee is the Victory, and of thee is the Wisdom, and of thee is the Glory, and I am thy Servant; for of thee I acknowledge it, O Lord God of our Fathers; as we read at large in those Chapters, and I heartily pray to God Almighty, to encline the Heart of our Christian Kings, to weigh and consider the Readiness and Nobility of this Hea-then King, who was thus zealous in performing his Vow for the establishing and preserving the *Jewish* Church; that they also may follow his good Example herein for the Preservation of the Christian Church, that so, they also may be blessed: Notwithstanding what the Quakers say to the contrary, as above noted, namely, *That that Religion, and that Worship that is established by outward Authority and the Laws of Men, is the Worship of Antichrist.*

I shall finish this Head with a Saying of our blessed Saviour to his Disciples, after they understood his blessed Sayings, *Matthew* xiii. 52. *Then Jesus said unto them, therefore every Scribe that is instructed unto the Kingdom of Heaven, is like unto a Man that is an House Holder, which bringeth forth out of his Treasure things new and old.*

THE



T H E C O N C L U S I O N.

Studious Reader,

FOR to such I now write, there are two prophetic Passages (as well as many others) especially which are literally fulfilled in the Ringleaders of the Quakers. The first that I shall mention, is, 1 Tim iv. 1, 2. *Now the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrine of Devils; speaking Lies in Hypocrisie, having their Conscience seared with a hot Iron.* This I have already spoken to sufficiently in the foregoing. The 2d is *Matthew xxiv. 4, 5, 24. Take heed (saith Jesus) that no Man deceive you; for many shall come in my Name, saying, I am Christ, and shall deceive many. For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, insomuch that (if it were possible) they shall deceive the very Elect.*

I must confess, that in my *New Frame*, &c. Part II. p. 100, I have said something of it, but more in my Folio, Part II: p. 101, 105, 110. 118. 132. and Part IV. Sect. XX. yet I must add something in this Place also. But before I come to this Head, give me leave to Preface in the same, some pertinent Passages, viz. I have a Book of Sermons by me wrote by Dr. *Manton*, Mr. *Baxter*, and other excellent Men, who had been deeply engaged in writing against the Quakers, and which I have largely quoted in my *New Frame*, &c. Part I. p. 11, 12. out of which take this Passage, viz. *There never was any thing of false Doctrine brought*
into

into the Church, or any thing of false Worship impos'd upon the Church, but either it was by neglecting the Scriptures, or by introducing something above the Scripture; nor did ever any invent false Doctrins, but to put them up, they put down the Scriptures, before they used other Means to compel them, for their great Work is to darken the Light of the Gospel; and in the Room of the Scriptures to be their Rule of Faith and Practice, to set up other Rules of their own Inventing.

For tho' they cast the utmost Contempt upon the Holy Scriptures that Men and Devils can invent; yet have they given most excellent Names and Titles to their own Books, as may be seen in their Catalogue, printed 1708. about 4269 in Number of Books since 1650, as I have shewed in the *Pict. of Quakerism*, &c. Part III. p. 101. A Sample of their fine gingling and alluring super excellent Titles are as followeth, viz. *The Voice of Wisdom. An Epistle for the Remnant of Friends, in and about London; let this Epistle be read distinctly in the Life and Authority of God from whence it came.* Again, *An Epistle of Consolation, from the fresh Springs of Life, flowing from the Fathers Love, through Geo. Whitehead. The Light within is the most pure Rule. An Evangelical Epistle to the People of God called Quakers.* These by Geo. Whitehead, Catal. p. 203, 205, 210. *Tolleration sent down from Heaven. Gospel Liberty sent down from Heaven. A Message from Heaven to forwarn the Priests. Letters written from the Holy Ghost. Certain Papers which is the Word of the Lord. Emanuel the Salvation of Israel. John the Prisoner, to the risen Seed (i. e.) Christ. A Sea of the Seeds Sufferings, through which runs a River of rich Rejoyceing. A Wren in the burning Bush, waving the Wings of Contrition. Beams of Eternal Brightness. Sweet Oil poured forth through the Horn of Salvation. Balm from Gilead. An Holy Kiss to Peace sent from the Seed Christ; greeting all the*

the Lambs. A Catechism for the Bishops, Deans, Prebends, Doctors, Vicars, Curates and all Prelaticals.

These Titles of their Books, with many more of the same Tendency, you may find reviv'd in their late Catalogue, p. 39, 40, 43, 44, 45, 130, 155, 157, 185. besides some Hundreds of Epistles to be read in their Meetings, &c.

I shall next give some few Hints of their dreadful and abominable Contempt of the holy Scriptures, and then proceed to shew how manifestly the Prophecy of Christ, *Matthew*, xxiv. is fulfilled in the Quakers as above noted.

First then, Thus saith their Prophet *Edw. Burrough.*
 ' The Scriptures are not the standing Rule of Faith
 ' and Practice, neither do they teach to worship and
 ' serve God. See his Works p. 484, 485. See it more
 at large recited, *Frame* Part I. p. 23. so that

Secondly, The Ministers of the Scripture are Ministers of Death, saith *Geo. Fox*, *Truth's Defence*, &c. printed at *York* 1653. p. 101, 102. And.

Thirdly, Saith *W. Penn*, ' Faith in the History of
 ' Christ's outward Manifestation, recorded in the
 ' Scriptures, has been a deadly Poison these latter Ages
 ' has been infected with, to the Hindrance of Godly
 ' Living. *Quak. a new Nick Name*, &c. p. 6. For

Fourthly, ' Scripture Knowledge maketh Men wise
 ' to oppose Truth, and harder to be wrought upon,
 ' than the very Heathen, and are as so many Chains of
 ' Death and Darkness upon them. *A Quest. to Possessors*,
 ' p. 12. saith *Isaac Penington*. Again,

Fifthly, In his Book, *The scattered Sheep sought after*, &c. p. 9. he thus lays it down for Doctrine, viz. ' The
 ' Jews could not be saved formerly, by a Belief of a
 ' promised Messiah to come, with the Observation of all
 ' the Laws and Ordinances of Moses; nor can any one
 ' now be saved by a Belief of a Christ already come,
 ' with the Observation of all the Apostles commanded

' or

or practised; but alone by receiving him, the Light within, or obeying the same, who Works out their Salvation. He may talk of Christ and practise Duties, pray, read, and meditate, run into Ordinances, be exceeding zealous and affectionate in all these, and yet perish in the End: Yea, the Devil will let him alone in all these, if not help him, knowing he hath them the surer thereby, &c. These 2 Books are revived and recommended in their late Catalogue, p. 124, 127.

This, with more to the same purpose of *Isaac Penington's*, in *Frame* Part III. p. 186. is set forth, which shew how the Quakers are paving their Way to their new Religion, according to that Passage in the printed Sermons mentioned in this Conclusion, and more largely in *Frame*, Part I. p. 11. viz. *Never did any invent false Doctrine, but to put it up, they put down the Scriptures, &c.*

For if the Scriptures be not the standing Rule for a Christian; if they neither teach to worship or serve God; if the Ministers of the written Word be Ministers of Death; if the New Testament which sets forth the outward Manifestation of our Blessed Saviour be such poisonous Doctrine; if Scripture Knowledge maketh Men wise, only to oppose Truth, and are as so many Chains of Death and Darknes upon them; if the *Jews* could not be saved by a promised Messiah to come, with all due Observation of all the Laws of *Moses*, commanded by God Almighty; if none now can be saved by Faith in Christ already come; if to practise Duties, pray, read and meditate in the Gospel, and that zealously with Affection, and yet perish in the End, nay, that the Devil will help them in these Duties; then farewell all Christianity: Here there is the true Reason brought to Light why the Quakers hate the written Word, and abominate to read one Chapter of the Old and New Testa-

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ment

ment in their Meetings for Worship, least they should be poisoned thereby.

I come in the next Place to shew, that they deny the true Christ of God, first in plain and bare fac'd Words. Secondly, by setting forth a new Christ never heard of before in *England*, as a Fruit of their denying and contemning the written and revealed Will and Word of God.

I. Then, thus saith *Christ. Atkinson* in his Book, *The Sword of the Lord drawn*, &c. the whole, with the Occasion, I have printed in my Folio, p. 109 to 113. viz. *Your imagined God beyond the Stars, and your carnal Christ, is utterly denied, and testified against by the Light, and whereas you say that Christ is God and Man in one Person, it is a Lie:*

II. Saith *W. Penn* in his Book, *A serious Apology*, &c. p. 146. *But that the outward Person which suffered Death upon the Cross, was properly the Son of God, we utterly deny.*

III. ' They that preach Christ without, and bid
' People believe in him as he is in Heaven above,
' at the right Hand of God, are false Ministers; but
' the true Ministers preach Christ, the Light within,
' and direct People to wait to feel him in themselves.
' *W. Smith's Primer*, p. 8. *Catechism annexed*, The
' Light within is Christ, their only Foundation, Me-
' diator and Intercessor; as more large in my Folio,
' p. 523.

IV. ' Some of you Priests were Teachers for K.
' *Charles I.* and the Bishops, and were ordained by
' their Law, and your Prayers have been made to
' your Idol God; O Son of *David* have Mercy upon
' us, and the Beast is risen. (i. e. the Government) in
' Defence of you already, i. e. under K. *Charles II.* and
' you pray to your dead God. See *Edw. Burrough's*
Works, p. 101. for this and more like it.

V. ' But

V. ' But why then do People follow the Priests any longer? And why do they dispute about, and talk so much of the outward Person that suffered without the Gates of *Jerusalem*, which they never saw nor knew? Is it not better to know Christ, the Light within? And whether such who are come to Christ, the Light within, should always be looking after his Person, his Miracles, his Baptism, and Supper without them, and not rather wait to receive Christ the Light within. *To all that want Peace with God, &c. by Humphry Smith, revived Catal. p. 153.*

VI. ' We Quakers are built and rooted upon the right Foundation, Christ the Light within, whereupon it is evident, that we differ in the Root and Foundation from all People beside. For the Papists, Prelates, Presbyterians, Annabaptists, and Independants, tho' they all differ in their Forms, yet do they all agree and meet in the same Faith and Foundation. *The strong Man armed, &c. by Isaac Jackson, revived, Catal. p. 81. See Frame, Part II. p. 100. more at large.*

Now for their New Christ.

VII. ' Hence it is clear, that the Serpent is a Spirit; now nothing can bruise the Head of the Serpent, but something that is spiritual, as the Serpent is: But if the Person of Christ (mentioned Instance the second) were the Seed, then could he not bruise the Serpent's Head in all, because the Person of Christ is not so much as in any one, and consequently the Seed of the Promise is an holy Principle of Light, Life and Power, that being received into the Heart, bruise the Serpent's Head, and because the Seed which cannot be his Body, is Christ, the Seed is one, and that Seed Christ, and Christ God over all blessed for evermore. See *Penns and Whitehead's*

head's Book, A serious Apology for the Principles of the Quakers, printed 1671. p. 140. Again,

VIII. The Light within (saith the same *W. Penn*)
 ‘ has been as a Lamb slain from the Foundation of
 ‘ the World. Thus that holy Principle, which God
 ‘ placed in the Heart of *Adam*, in which he was the
 ‘ true Light, Life and Power, bore the Sin, was prest
 ‘ under it, as a Cart with Sheaves, grieved exceeding-
 ‘ ly, and as it were quenched with Iniquity. This
 ‘ hath been the Condition of that precious and Elect
 ‘ Seed Christ. See *Penn's* and *Whitehead's Book, The*
Christian Quaker and his divine Test, &c. p. 97, 98
 printed 1674. For,

IX. Saith *G. Whitehead* in his Book, *Judgment fixed*,
 &c. printed 1682. p. 336. revived Catal. p. 207.
 thus: *Therefore the Man Christ Jesus was before he came*
in the Flesh. Jackson, as in the fifth Instance, may
 well say they differ from all Christians in the World.

X. And, says *Fox* their Founder, in his Book, *Seve-*
ral Papers given forth for the spreading of Truth, &c. printed
 1671. p. 54 to p. 57. viz. treating of his Body and
 Blood, he there shews, ‘ That Christ was crucified
 ‘ according to the Flesh in the Days of *Adam* and *Eve*,
 ‘ when their Flesh was defiled by Sin. But (saith
 ‘ *Fox*) that Flesh of his Christ's is a Mystery, and
 ‘ which never corrupted, so you must come to a
 ‘ thing that is lower, and under, and higher, and
 ‘ over all, and before all, so in this Flesh and Blood,
 ‘ which is this Mystery, which was crucified in the
 ‘ Days of *Adam* and *Eve*, at the beginning of the
 ‘ World; in this Flesh, which is the Offering for
 ‘ Sin, stands the Belief, for the Blood of this Flesh
 ‘ cleanseth from Sin. So the Seed reigns, his Flesh,
 ‘ the Offering is believed in, and fed upon, it must
 ‘ be eaten, if People have Life, which is a Mystery to
 ‘ all them that stop their Ears and closeth their Eyes,
 ‘ to the Light within. But this is the Word of the
 ‘ Lord

‘ Lord to them all, they must eat his Flesh and drink his Blood. So there is a passing through Christ’s Flesh, and a eating of his Flesh, and becoming of his Flesh and of his Bone.

With abundance more of such misterious Nonsense in the Pages refered to, which utterly exclude Jesus of Nazareth, our crucified Saviour, and tend to overthrow the Christian Faith, as this Abstract sheweth.

I remember a Passage of *W. Penn’s*, in his Book, *A Rejoinder*, &c. p. 336, 337. revived Catal. p. 118. viz. ‘Tis strange (says Penn) that should be reputed most misterious, which was the Introduction to the Mystery, and those Transactions counted most difficult, that were by the divine Wisdom of God ordained as so many facile Representations of what was to be fulfilled in Man; which is Christ manifested in his Children, their Hope of Glory. Again, in the Preface to *Rob. Barckley’s Works* in Folio, p. 36. O Reader (saith Penn) Great is the Mystery of Godliness! And if the Apostle said it of the Manifestation of the Son of God in the Flesh, if that be a Mystery, how much more is the Work of Regeneration a Mystery, that is wholly inward and spiritual in its Operation. Recited in *Frame Part III.* p. 141. with proper Notes in Answer to the Atheistical Quakers, &c.

Note, Reader, here is If upon If; If the Apostle said it of Christ born of a Virgin, without knowing a Man; If (saith Penn) that be a Mystery; which argues his great Infidelity in that great Mystery, *God manifest in the Flesh*. Note also, his clipping the Verse into two or three Parts, saying If the Apostle said, &c. if that be a Mystery, &c. notwithstanding the Apostles true, plain, and peremptory Assertion; saying, 1 Tim. iii. 16. *And without Controversy, great is the Mystery of Godliness: God was manifest in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles,*

Gentiles, believed on in the World, received up into Glory. But,

Again, thus saith *Geo. Fox, News coming up, &c.* p. 15. 'I am (said Fox) the same Door that ever was, the same Christ to Day, Yesterday, and for ever, the Light is the Eye which sees it, which Light is Christ, p. 16. So every one must witness the same Christ born in you, passing through Death in you through the World, through the Law, through the Temptations, through the Wilderness, through the Ordinances, and out of the Depth the Son of God ariseth, p. 17. Come out of Time into Time, to that which lies in Death in time, to fetch it up out of time, to God where there is no time: This Faith is a Miltery, yea, a Riddle, a meer Paradox.

But passing by *G. Fox* and his New Christ, which saith, he was crucified according to the Flesh in the Days of *Adam* and *Eve*. I cannot wholly forget *W. Penn's* Infidellity, touching that great Mystery, *God manifest in the Flesh, &c.* saying, *if that be a Mystery, how much more is the Work of Regeneration?* Meaning the Conversion of a Quaker, &c.

Again, in their Book, *A brief Discovery of a Threefold Estate of Antichrist*, they tell us in the Epistle to the Reader, *That the great Mystery of Godliness, &c.* 1 Tim. iii. 16. before recited, *is manifest to the Quakers, and to them is now made plain and easy:* Nay further says *Fox, Aldam, &c.* *It is to them now no Mystery.* This blasphemous Book was burnt at *Sleaford Market Place*, when I had a Conference. See far much more in the Narrative I printed, and well attested by many Gentlemen in the Commission of the Peace, Clergymen, Protestant Dissenters. Anno. 1702.

Yet take *W. Penn's* deceitful Cover in his *Rejoinder*, p. 311. viz. 'We rather chuse to call that Body, that was prepared of God, the Body of Christ, than Christ himself; this Distinction, friendly Reader of Christ
'and

‘ and his Body, is very unpleasant to me; but I am
 ‘ thrust into it, by the loud Clamours of our Adver-
 ‘ saries against us.

Oh Deceit, when it was always their Practice to
 hide their Heresies by such curled Distinctions, of
 which I shall now give some Instances, as in my *Slee-*
ford and Banbury Conferences, and in my *Frame*,
 there are very many.

XI. See *W. Bayly's* Works revived in their Catal.
 p. 10. viz. p. 291. ‘ So now this Christ (of ours) was
 ‘ before the World began, and was a Seed before any
 ‘ Name was given unto it, which in Process of Time,
 ‘ being begotten of God, was born of a Virgin, had
 ‘ a Body prepared to do the Will of the Father, as
 ‘ it is at this Day; but none knows him (or ever
 ‘ shall) born but of a Virgin, he that hath Ears let
 ‘ him hear. p. 292. Whose Eye is single, takes up the
 ‘ daily Cross; these only know him born, tho’ like
 ‘ Bary, they may say, *How can this be, seeing I*
 ‘ *know not a Man?* But the Answer is, as it was
 ‘ then, be thou (Man) the Virgin, and the Power of
 ‘ the most High shall over-shadow thee, and that
 ‘ Holy Thing which shall be born of thee, shall be
 ‘ called the Son of God. This is the, I am, which
 ‘ was before *Abraham*, whose Name was in the Begin-
 ‘ ning the Word. p. 293. The Virgin is subject to
 ‘ the Power of the most High, where Christ is known
 ‘ to be: First a holy Thing, then a Child given, and
 ‘ a Son born, which is *Emanuel*, God with us, a Sa-
 ‘ viour, a wonderful Counsellor, the mighty God,
 ‘ the Prince of Peace. But it is only the pure, single,
 ‘ invisible Eye that can see him.’ See my *Slee-*
ford Conference for much more of this.

XII. *A Question to Professors, &c. by Isaac Penington.*
 p. 33. ‘ Now the Scriptures do expressly distinguish
 ‘ betwixt Christ, and the Garment which he wore;
 ‘ between him that came, and the Body in which he
 ‘ came;

' came; there is plainly ~~He~~ and the **Body** in which
 ' he came: There was the outward **Vessel**, and the
 ' inward **Life**. This we certainly know, and can
 ' never call the **bodily** Garment Christ, but that
 ' which appeared and dwelt in the **Body**. p. 27.
 ' Is not the Substance, the **Life**, the Anointed called
 ' Christ wherever it is found? Doth not the Name
 ' Christ belong to the whole **Body**, and every Mem-
 ' ber in the **Body**, as well as to the **Head**? And doth
 ' not the Name belong to the **Nature** in the whole
 ' **Body**? So that the Name is not given to the **Vessel**;
 ' viz. to the Person that suffered. p. 20. What was
 ' he for whom the Father prepared a **Body**? And
 ' who took it up to do the Will? Was he not the
 ' Arm of God, the Power of God, the Saviour and
 ' Salvation of God, the Jesus and Christ of God?
 ' To whom do the **Names** and **Titles** Jesus and
 ' Christ belong? Do they belong to the **Body** that
 ' was took up by him, to him who took the **Body**?
 ' Now the Query is, who was the appointed Saviour
 ' of the Father? Whether the **Body** prepared, or
 ' him for whom the **Body** was prepared? It is the
 ' **Flesh** and **Blood** of the **Body** that was prepared?
 ' Or is it the **Flesh** and **Blood** of him who appeared in
 ' the **Body**? For that he took upon him, was our
 ' Garment, even the **Flesh** and **Blood** of our **Nature**,
 ' which is of an earthly perishing **Nature**; but his
 ' and **Blood** is of an eternal **Nature**. p. 25. Can out-
 ' ward **Blood** cleanse? You that are Spiritual consider,
 ' whether was it the **Flesh** and **Blood** of the **Vail**,
 ' Or the **Flesh** and **Blood** within the **Vail**? Whether
 ' was it the **Flesh** and **Blood** of the outward earthly
 ' **Nature**, or the **Flesh** and **Blood** of the inward Spi-
 ' ritual **Nature**? Whether was it the **Flesh** and **Blood**
 ' which Christ took of the first *Adam's* **Nature**, or
 ' the **Flesh** and **Blood** of the second *Adam's* **Nature**?
 ' p. 22. If I, or any one else, have felt the saving
 ' Arm

' Arm of the Lord revealed in us; if we have felt
 ' a Measure of the same Life revealed in our Vessels,
 ' as was revealed in his Vessel, is it not the same
 ' Thing? Is not Christ the Seed? Is not this Seed
 ' sown in the Heart? Now if this Seed spring, and
 ' grow up in me into a spiritual Shape or Form, tho'
 ' it be but of a Babe; is not Christ then formed in me,
 ' and do I not grow up in him? And is not this the
 ' same Christ that took upon him the Body of Flesh,
 ' and offered it up without the Gates of Jerusalem.

POSTSCRIPT.

HAVING shewed twelve plain Proofs, the first six
 shewing that they deny Jesus of Nazareth to be
 Christ Son of God; and the last six, that they have
 set up a new Christ in his Room, which I think need
 no Comment or Paraphrase, they are so self evident,
 and which I leave to the learned.

I am now come for Confirmation, to shew that
 Geo. Fox accounted himself equal with God. This
 was both objected to him, and proved upon him.
 But then he comes forth with an Answer stiled *Saul's*
Errand to Demascus, &c. where, p. 5. he saith, *It was*
not so spoken of Geo. Fox, but the Father and Son is one.
I and my Father are one John x. 30. and where
this is revealed this is witnessed. Now this was no
 Denial of the Charge; for the *I am*, that speak through
 Geo. Fox, was like another Saying of Christ, *John v. ii.*
38. Therefore, that he might vie with Christ in his
 divine Attributes, he resumes the Charge, and avouch-
 ed positively; saying, *and he that hath the same Spirit*
G
that

that raised up Jesus Christ is equal with God. p. 8. Adding, So the same Spirit takes upon it the same Seed, and is the same Christ where it is manifest: For Christ in his People is the Substance of all Figures; but as he is held forth in the Scriptures without them, and in the Flesh without them, he was a Figure; and as they make Christ a Figure, so they make his stupendious Miracles but Shaddows: For thus saith Isaac Penington in his Book, *The Sum or Substance of our Religion*, &c. p. 13. He (Christ) was an Healer of Persons outwardly in the Days of his Flesh, which with other Miracles which he wrought then, was but Shaddows of what he now works inwardly; and can he fall short in the one (i. e. of his inward Miracles) of what he shadowed out in the other? Surely nay, here is the Skill of Christianity.

Take a Sample of their inward Miracles.

See Rich Hubberthorn's Book, *A true Separation*, &c. p. 7. revived in their *Catal.* p. 8. 'The same Power as ever was, we witness made manifest within us, and the same Christ as ever was, and the eternal Word of God we do witness which was in the beginning (in the Days of Adam) which Word is Christ, and we speak it forth in his own Power, which make the Devils tremble, and the Heathen Rage, and by it Miracles are wrought. For now do the Blind see, the Deaf hear, and the Lame walk, the Lepers are cleansed, and the Poor receive the Gospel. See my Folio more at large, p. 101. and *ib.* p. 194. There are set forth 12 of Geo. Fox's lying Wonders, as his Miracles, &c. with large Annotations.

Again, saith Geo. Fox, in his Book, *Saul's Errand*, &c. p. 7. The old Man (saith he) cannot endure to hear the new Man speak, which is Christ, and Christ is the Way, and if Christ be in you, may he not say, I am the Way, the Truth and the Life.

I met

I met with an Objection against Geo. Fox in his Journal, p. 74. that he said he was Christ; now see how he answered the Objection, viz. 'Some had reported, that I said, I was Christ; and at Gainsborough had Witnesses to prove it; then was I moved to stand upon a Table, and said, That it was Christ the eternal Power of God, that spoke in me, at that time to them, not that I Geo. Fox, was Christ, and I called the Accuser Judas, and this was the Word of Christ through me to him.

Next in his Book, *Scriptiunculae Quedam*, &c. printed 1669. Where, in p. 10 thus; *I (said Geo. Fox) who am the Prince of Life. Like that in Acts. iii. 15. They killed the Prince of Life, whom God hath raised from the Dead, whereof we are Witnesses. And v. 30, 31. The God of our Fathers raised up Jesus, whom ye slew and hanged on a Tree; him hath God exalted with his Right Hand to be a Prince and a Saviour, for to give Repentance to Israel, and forgiveness of Sins.*

But tho' the Quakers liked Fox his Doctrine, saying, *I who am the Prince of Life*, as above: Yet they do not like St. Peter's Doctrine as above, *Acts iii. 5, 30, 31. For W. Penn in his Book, Quakerism a new Nick Name, &c. 162. The Words (saith Penn) should be thus rendered, viz. The God of our Fathers, who raised up the Body of Jesus from the Dead, which ye slew and hanged on a Tree, whose Body ye so cruelly used hath God exalted, &c. No, no, they can allow Geo. Fox to be the Prince of Life, and have unity therewith, but not Jesus as you see, no it must be the Body of Jesus, not J sus, this they bear Testimony of, and are Witnesses of the false Doctrine of St. Peter, as they muse See Fox himself, and Bayley, Penington, Penn, &c. in the twelve Instances foregoing.*

It is endless for me to recite all the Places wherein they shew plainly that they vie with Christ, and strive to out do him; whom they account but a Figure of

their Light within, and his Miracles but Shadows to their Miracles.

Reader, I am the larger at this time, because I am both aged and feeble of Body, and know not that I shall ever more appear in Print ; therefore I would not leave this Subject too barren. The Quakers indeed have printed 4269 Books, as I have shewed in *the Picture of Quakerism*, &c. Part III. p. 101. from their *Catal.* as well as the Method they have to disperse them ; and were but we as zealous, in the Defence of our Holy Religion, as they are in raising up a false, as well as a new Religion, we by our Arch-Deacons might soon put to flight the Armies of the Alians, and all their Shrine Makers. But this we cannot hope for at present.

I shall conclude by Way of Confirmation, some Passages in the Quakers Creed, set forth in a Book wrote by *William Benner*, a very honest Heathen, who like *Penington*, and some few others, wrote as they believed, whilst *Whitehead*, *Whiting*, *Penn*, &c. would write any thing to uphold their Idol, the Light within, true or false, that to the Government, this to their Friends ; yet I must thank *Whiting*, &c. for their Catalogue, because he hath owned those very Books which *Whitehead*, &c. have denied, so that now if they shall charge me and others with any wrong done to them ; 'tis but calling for that Book in their Catalogue, and all will be set right. And now to *W. Benner's* Book, which lyeth in Christ's Church College, with hundreds more of Quakers Books, as well as in Queen's College in Oxford, Trinity College in Cambridge, and Sion College in London, which by Pains and Industry I have laid up there, and is more largely recited in my Folio, Part III. Sect. I. p. 164. viz.

Will. Benner's Book, entituled, *A Testimony to the Light within*, &c. briefly thus. 1. The Light within is the narrow Way to Life Eternal. 2. And the Door

Door into the Fold of everlasting rest. 3. The Entrance into the green Pastures. 4. The Light within leads out of Darkness, and sets the Soul free from the Bondage of Corruption. 5. The Light within is pure, holy and undefiled, meek, contrite, lowly and humble. 6. The Light within baptizeth Self into the Death, that he may speak in his Temple, who is not to be denied the Mouth to speak by. 7. The Light within ruleth over the Souls and Bodies of those that believe in and obey it. 8. The Light within is the Author of Faith, which gives Victory over the World. 9. The Light within is the Author of Hope. 10. The Light within is the Stone which God hath laid in Sion, Elect and precious, and to those who believed therein he is precious; but unto them that believe not therein, he is a Stone of stumbling, and a Rock of Offence. 11. The Light within was before Darkness was, he is the first and the last, the *Alpha* and *Omega*, he was before time. 12. The Light within is the Word which was in the beginning, by whom all things was made. 13. The Light within is the express Image of the Fathers Glory. 14. The Light within is the Son of God. 15. The Light within is the beginning and End, the Bright and Morning Star, the Foundation and top Stone, the Root and Offspring of *David*. 16. The Light within is he that dwelt in the seven golden Candlesticks, he is the Light of the Holy City, new *Jerusalem*. 17. The Light within is God over all, and above all, blessed for evermore. *Amen*. But not one Word in his whole Testimony of Faith in *Jesus of Nazareth*. And read 500 of their Epistles appointed to be read in their Meetings, and you shall not find *St. Peter's Practice*. *Acts* xx. 21. viz. *Testifying to the Jews, and also to the Greeks Repentance toward-God, and Faith in our Lord Jesus Christ*. No, nor the latter Part of *Acts* xxvi. 18. viz. *That they may receive Forgiveness of Sins; and Inheritance among them which*
are

are sanctified by Faith that is in me. No, nor Rom. x. 9. and abundance of other Scriptures they leave out, and never instruct their Disciples. Nor 1 Tim. iv. 13, 15. 2 Tim. iii. 15. For as they have in Contempt rendered Christ but a Figure, as held forth in the Scripture, and all his Miracles Shadows, as I have shewed, no marvel, that they not only leave out what Scriptures they please, but condemn the whole as poisonous Stuff.

For, saith Geo. Whitehead, in Answer to Fra. Duke, p. 4. The Light of Christ in them (*Whitehead, &c.*) is that which write the true Scripture within. Have largely shewed from their Books.

Again, Their Prophet Geo. Fox, jun. in his Works p. 32: saith, *Stumble not at the Light, for if thou dost, thou stumblest at God, his Name, at Christ the Word, the Way, the Truth, the Life, the Rock, the elect Stone, for all these are but one.* And says W. Penn, *Serious Apol. &c.* p. 149. *He that has one has all.*

So that (as Bennet saith, as above quoted) the Light within them is their God, and their God is the Elect Stone, the Stone within them is their Word, and their Word the Son Christ, and their Son Christ the Father and the Holy Ghost; what a Medley is here, where they make no Distinction, like the Gnosticks and the Ranters. See my *Sleeford Conference*, p. 65: more at large. See the Consequence of their laying aside the Holy Scriptures, turning all inward.

I remember Geo. Whitehead in his Answer to Francis Duke, viz. *The Light of Christ in them, is that which writes the true Scripture within*, p. 4. *Mark, Dukes Confusion against Christ the Light and Scripture within.* (making them one which out to be distinguished) *The true Light and Scripture within, here vindicated.* For if the Scriptures, as they are written and printed, in Ink and Paper, be but dead Scriptures, then the Light must write and open Scripture within, and the Light within,
which

which so often Francis Duke hath reviled, is preferred before the dead Scripture without. For the Law of God is written in the Heart, which is Scripture within. So did ever any, except an Idiot, speak against Christ the Light and Scripture within, &c. as more largely recited in my Folio, p. 126. Yea, six or seven times Scripture within. Therefore saith Whitehead, in Answer to W. Bridges. Catalogue, p. 205. *The Law and Light within, is the most pure Rule.*

Hence it came to pass, that when Mr. Smith the Library Keeper, of Cambridge, asked Geo. Whitehead whether the moral Law or ten Commandments be a Rule to a Christian Life?

Geo. Whitehead answers, in his Book Truth defending the Quakers, &c. p. 18. saying, Thou mightest as well ask if the moral Law or ten Commandments be a Rule to Christ, for the Christians Rule is Christ, &c. and Christ is within us. Thus we see they own no Scripture to be true, but what is written within them. See their Book for more of this, *Several Papers given forth by Geo. Fox and James Nayler, in 1653. p. 18, 19. viz. The Worlds Law or ten Commandments is without them; the Saints Law is within them; the Worlds Record is without them, the Saints Record is within them; the Worlds Baptism is without them, the Saints Baptism is within them; the Worlds Communion is without them, a little Bread and Wine; the Saints Communion is within them; the Worlds Touchstone is without them, they try the Living by the Dead, the Spirit by the Scripture; the Saints Touchstone is within them; the Worlds Rule, i. e. the Scriptures, is without them, the Saints Rule is within them; the Worlds Psalms is without them, the Saints Psalms are within them; the Worlds Temple is without them, the Saints Temple (or Meeting-house) is within them; the Worlds Prayers are without them, the Saints Prayers are within them; the Worlds Christ is without them, the Saints Christ is within them, and not distinct from them.*

Thus

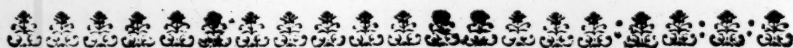
Thus have they turned Religion up side down by their unintelligible Jargon, on purpose to amuse the World, and thereby to introduce a new Religion, and if possible, undiscovered. This made *Geo. Fox* their great Apostle, in his Book, *The Papists Strength*, &c, p. 2. say, ' That neither Papists, nor Protestants, nor Apostates, nor all the Sons of *Adam*, no, nor the Devil himself, knew either Head or Foot of the Quakers Principles.

And I am persuaded, that as there never was a more dangerous Heresie broached in any Christian Nation since the Days of Christ, so was there never any Heresie thus spread it self without Examination and Censure.

Written by a Servant of the Church,

*July 18th, 1712. in the
82d Year of my Age.*

Francis Bugg.



P O S T S C R I P T.

THE *Jews* who had *Moses* read every Sabbath Day, *Acts* xiii. 27. xv. 21. yet understood the Face of the Sky better than the Signs of the Times. *Mat.* xvi. 3. *Luke* xii. 56. Notwithstanding *Moses* in whom they trusted, had wrote so plainly of the Messiah to come. *Deut.* xviii. 15. *Acts* iii. 22. vii. 37. Yea, and all the Prophets who speak of the coming of the just one. *Acts* iii. 14, 15. And I having given some Signs that the Quakers have set up a second *Moses*, and are introducing a new Religion, and paving their

their Way thereunto ; hath contemned, and what in them lyeth, hath thrown down the Scripture as poisoned Stuff: As I have shew'd. Take here another Sample of their Contempt, viz. *My upright Desire to the Lord for you the Professors is, that he would remove the stumbling Blocks out of your Way, (i. e. the Scriptures) That he would batter and knock down the fleshly Wisdom in you ; that he would strip you of all your Scripture Knowledge according to the Flesh. For Scripture Knowledge is no more than an Opinion, making wise to oppose Truth, and so bringing you into a State of Condemnation, Wrath and Misery, beyond the Heathen, and making you harder to be wrought upon than the Heathen ; and are as so many Chains of Death and Darknes upon you. See their Book, A Question to Professors, writ by Isaac Penington, p. 12. This is a plain Sign that they are setting up a new Religion.*

Secondly, Mr. Hicks in his Dialogue, p. 44, 45. in Opposition to the Quakers new Christ, their Light within, said, I utterly deny, that any meer Principle, or Spirit within, is Christ ; because such a meer Principle was not capable of suffering what our Saviour Christ suffered : And I told Stephen Crisp, their Teacher at the Dispute, That the Christ which I believe in, was no other, than that Person which the Scripture speaks of, the Word made Flesh, God manifest in the Flesh, call'd Emanuel, God with us : Not the meer Godhead of the Son, nor the meer Manhood of Him, but God and Man united in one Person. that (saith Mr. Hicks) is the Christ that I believe in, and hope to be saved by.

To which Doctrine Stephen Crisp,, one of their then eminent Teachers reply'd, saying, Then I know the Beginning and Date of thy Christ.

This is not deny'd by the Quakers, but defended in their Folio, wrot by Geo Whitehead and W. Penn, entituled, The Christian Quaker and his divine Test, &c. Part II. p. 69, 70, 71. Catalogue p. 118. By which it is self-evident, that the Christians Christ is not the

Quakers Christ : This may well pass in this Place for a second Sign, that the *Quakers* are setting up a new Religion ; especially considering, how many Signs thereof I have given, out of their approv'd Authors, in this aforegoing, and in my other Books ; and might give many more if Strength did not fail me.

And when I consider how many Times in our Service-Book, and other Books and Prayers, we pray for this, that, and the other Favours and Blessings, we pray for them, and that for the Sake of Jesus Christ, his meritorious Death and Passion, as our Redeemer, Advocate, and Intercessor at the Right Hand of God : I say, when I have deeply weigh'd these things, and see how few have a Word to say, in Defence of his Holy Gospel, and in Vindication of the Honour and Dignity of his Person, in Answer to the *Quakers* grand Delusions, I could do no less than this once more shew my Love and high Esteem for both. I remember a notable Question, propos'd by our Saviour Luke vii. 40. *And Jesus answering said unto him, Simon, I have something to say unto thee, and he saith, Master say on. v. 41. There was a certain Creditor which had two Debtors, the one owed him five hundred Pence, and the other fifty. v. 42. And when they had nothing to pay, he frankly forgave them both ; Tell me therefore, which of them will love him most ? &c. v. 43. Simon answer'd and said, I suppose he to whom he forgave most : And Jesus said unto him, Thou hast rightly Judged, &c.*

But notwithstanding the *Quakers* boasting of being led by an infallible unerring Spirit ; yea, to write from the Mouth of the Lord, as Prophets of the most High : Yet, when the most eminent among them, come to set forth and to discover their Foundation ; and their Standard in this their new Dispensation, as Penn has it in his Preface to *Barkley's* Works, they are at a Loss, how, and where to pitch their Standard, their Foundation is so Sandy ; least their Ship should founder :

Of

Of which I shall give a Hint or two, and might hundreds, but take their own Words. And,

First, *They affirm, That there is a divine Light within every Man, from God uncreated; and that this uncreated Light within, is their Fundamental Principle, upon which all the rest hang, &c.* See *Whitehead's Appendix*, p. 28. his Book, *The Light and Life of Christ within*, p. 10. Catalogue p. 209. Now let us see how their Principles hang together like a Rope of Sand. I shall begin with their late loud Quaker Preacher, *Benj. Cool*: Who when I went to *Bristol*, to propose Terms for a publick Conference with him, or any of the rest; and for that end, sent to him a printed Challenge; But no Words of mine, nor *Dr. Bedford's* could prevail with him, or any of the rest, for a Personal Conference. I shall therefore begin with his Book, stiled, *The Quakers clear'd from being Apostates or Impostors*, p. 77, 78, 79, 81. Catalogue p. 30.

2dly, Then (saith he) *The Light within is not Conscience nor Natural Reason*, but affirmatively thus, *The Light within is a divine Light from God, who is in Christ Reconciling the World to himself, or, that Word nigh in the Heart, or, that still small Voice, or that Grace which bringeth Salvation, or, that Great Mystery (1st Tim. 3. 16.) reserved for the Gentiles, Christ within the hope of Glory*; Here then we have two Negatives, and five Affirmatives viz. or this, or that, or to'ther, or neither, whereby he seems to be bewildered, not knowing where to cast Anchor, for fear of foundring, nor what foundation to build upon for their new Dispensation, as *Penn* has it elsewhere.

3dly The next shall be from their then Masterpiece, *W. Penn*, who in Conjunction with the foregoing *Ben. Cool*, thus saith in his Book *Primitive Christianity revived* p. 1, 2, 3. revived Catalogue p. 123. where he also seemed to be in doubt, How, where, and which Twigg to lay hold of, or what foundation they had to

build their new Religion, and new Dispensation upon, together, with their bold pretences for their Infallibility so much boasted off, saying, *That which the People called Quakers, lay down as the main Fundamental in Religion, is this, That God through Christ hath a Principle in every Man, to inform himself of his duty, and to enable him to do it, and that those that live up to this Principle are the People of God, and that those who live in Disobedience to it, are not the People of God, whatever Name they may bear, or profession they may make in Religion. This* (says Penn in the Name of the Quakers) *is that Antient and first standing Testimony, with this they began, and this they bore, and do bear to the World.* Now let us a little observe, How, and What, they make of this Principle, and how they faulter at every Turn in the discovery of it, viz. *by this Principle they understand, something that is Divine (tho they know not what) And tho' in Man, yet not of Man, but of God. (Why is not Man in some sence of God ? are they not his Workmanship ? Did not God Create them ?) Which came from him, and leads to him, all those who are willing to be lead by it : They refer all to this Principle, as to Faith, Worship, Ministry and Practice there are divers ways (saith W. Penn) of speaking, they have been led to use, by which they declare and expresse, what this Principle this Standard is, viz. They call it the Light of Christ in Man, or Light within, which was their Ancient Phrase, or Manifestation or an Appearance of Christ, or, the Witness of God, or, the seed of God or Seed of the Kingdom, or, the Word nigh in the Heart, or the Grace that Appears to all Men, or the Spirit given to every Man to profit withal, or Truth in the Inward parts, or, the Spiritual Leaven. Read at large their primative Christianity Reviv'd &c.*

Reader from hence Note, that in all these or's of both W. Penns and Ben. Cools, Distinctions, and Fundamentals of their New Religion, and fancied Dispensation, 15 or 16 times over and over, their is not one

one Word mentioned of *Jesus of Nazareth* our Crucified Saviour, or of a promised Messiah, or of faith in him, not one word of Gospel Ordinances, Instituted by the ever Blessed *Jesus*. For tho' in their Preachments, and in some of their Books especially, to the Government when they have some Favours to beg, they will borrow some Words of ours, for *Whitehead* tells us, *that they can otherways word their matter* (when they see occasion) *and yet mean the same thing*, see his Book *The counterfit Convert* p. 72 Catalogue p. 209. Thus you see in this their plain Scheme, yea their Standard, yea their Method and Foundation of their Irreligion; and Body of dark Divinity, by their *or* this, *or* that, *or* to'ther, *or* both, both, and Neither, to which they refer all as to their Faith, Worship, and Ministry, this their Light within (which is Gross Darkness) is their Top-Stone, and their Fundamental of their new Religion. And this Scheme above recited *or* this *or* that &c. are the Signs, amongst many others that I have set forth from their Books, of their setting up a new Religion, the Discovery of which has been my great concern. in this and many other of my Books; And these are the Signs of the times which many cannot so well discern, as they can the Face of the Sky.

Now if any desire to see a Parallel of the Quakers contradictions and Inconsistances I refer them to the Turks Alcoran. Wherefore I think it proper in this place, to subjoin some Verses, of their learned Scribe *Sam. Fisher*, against the Presbyterians *Dr. Owen*, *Mr. Baxter* &c. in his Book, *Rusticus Academicus*. Revived in their Catalogue p. 48. only changing their words to the said *Dr. Owen*, *Tho. Danson*, *John Tombs*, and *Rich. Baxter*, and in lieu of them I shall put in the Names of *Geo. Whitehead*, *W. Penn. Fox*, with some little variation. and that, because I think those verses are more Applicable to the Quakers than to the Presbyterians

terians, by their manifold contradictions and Inconsistances and in particular that or in *Benj. Cool*, and *W. Penns*, Books viz. *Grace that bringeth Salvation* in that contradictory passage of *W. Penn* in his Book *A Brief Examination, and State of Liberty Spiritual* p. 3. printed 1681, revived in their Catalogue p. 120 viz. *It is a Dangerous Principle* (tho one of their own as above, see then their Inconsistancies) and pernicious to true Religion, and which is worse, it is the Root of Rantersism, to Assert, that nothing is a Duty Incumbent upon thee, but what thou art perswaded is thy duty, who by that loose Plea, what hast thou to do with me; leave me to my freedom, and to the Grace of God in my Self. For more of this see my Folio Sect. xviii. p. 297. which tho it be laid down among the Quakers as a Fundamental principle, yea, so Fundamental, that as I have above shewed all their Articles hang upon it, yet when many Quakers would not submit to the Government of Men and Womens distinct Meetings set up by George Fox, then for them to Account that nothing was incumbent upon them but what was their Duty, and pleaded to be left to their freedom whither to obey Fox's new coin'd Orders, or no, and desired to be left to their Freedom, and to the Grace of God in themselves, Oh! says Penn, and his Abbetters, That is a dangerous Principle, and pernicious to true Religion and which is worse it is the Root of Rantersism. Thus Inconsistent is Quakerism

But if any desire to see more of the Quakers Contradictions; and manifest Inconsistances, besides the X Instances thereof herein before noted, I refer them to my Folio Sect xviii, xix. for their full Conviction.

I have given to my Grandson *John Phillips*, of St. Johns College in Cambridge, Batchellor of Arts, The Quakers Catalogue, so often cited here, besides some other useful Books on this Subject, to help him, to be serviceable to the Church, which as they have been useful to me in the discovery of the Quakers monstrous

strous Errors, so they may to him and others after my Decease, in Defence of the Holy Gospel of the ever Blessed Jesus; and in Vindication of the Honour and Dignity of his Person, so much contemned and set at Nought by the Quakers, and not only so, but all their Books containing their Heresies, Blasphemies, and seditious Principles, from 1650. to 1708, are owned, revived, and recommended by the Quakers in their said Catalogue: But having now done, by reason of Age and Weakness of Body, I shall content myself with a small Figure of Quakerism, drawn by the Pencil of their early and Learned Scribe and Adored Prophet *Samuel Fisher*, with some little Variation, as in his Works, entituled, *Rusticus ad Academicus, or the Country correcting the Clergy, &c.* Owned and revived in their said Catalogue, p. 48, 49. printed in 1660, and reprinted in Folio 1679, and again revived and highly extolled 1708, viz.

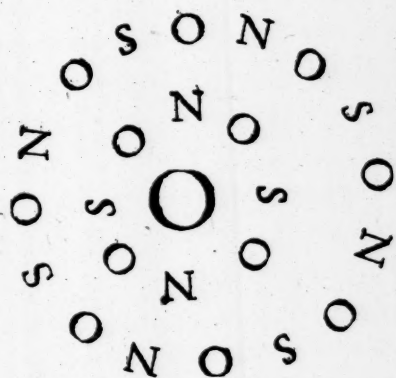
Therefore,

THE Quaker Guides who talk for Pelf,
 Is jangling Talk against it self;
 'Gainst Truth a Prate, a piteous Preachment,
 That can't make good its own Impeachment.
 As Penin's and Whitehead's Doctrine do,
 Who heeds not well, which way they go.
 Fox, and Ben. Coole dances round,
 And round again, ith self-same Ground;
 It staggers too and fro, and reels,
 Skips up and down, and runs on Wheels:

Starts

*Starts aside like some broken Bow,
 Crosses Christ, like Cris + in the Row.
 Whoso can feel, in it may feel,
 As 'twere a Wheel within a Wheel;
 A Net, Gin, Trap, a Snare's in it,
 A Whirl-pool, Gulf, Bottomless Pit.
 Wind, Dust, Husk, Chaff, no stable Steeple;
 A Tale that takes unstable People.
 A Toy, a Cloud, Mist, Smoak, a Fogg;
 Right Quakerism, yea, a quavering Bogg.
 A Quick-sand, a Quagmire, that sucks,
 Who's in't, his Feet out seldom plucks:
 Himself who's in, gets seldom out,
 Its self more seldom in than out.
 It flutters like some Night blind Bat,
 Now here, now there, this Way, now that;
 Now it is one Thing, than another,
 And now and then nor 'tone nor 'tother.
 Sometimes its this, sometimes its that,
 Sometimes its this, and this, and that,
 Sometimes its either this or that,
 Sometimes its neither this or that;
 Now this, not t'other, anon its either,
 Then by and by, both, both, and neither.*

*One while it looks like So not No,
 Another while like No not So:
 One Way, it seems or So or No,
 Another Way, nor No, nor So;
 Some Way it shews both So and No,
 So 'tis a meer endless No and So.*



TO conclude, I shall obviate a Popular
 Objection, founded upon a grand Lie,
*viz. The Things (says the Quakers) that our Ad-
 versaries charge upon us, as Errors and Heresies,
 are not pretended to be proved by any Positions or
 Assertions of ours, but out of our Adversaries Books;
 always rejected by us. The Words and Passages
 brought by our Enemies, for Proof of their Charge a-
 gainst us, are not taken out of our Books, but out*
 I of

of our *Adversaries Books*. Thus saith their great Scribe, and that with an impudent Forehead, namely *Thomas Ellwood*, in the History of his Life, p. 433.

Now to obviate this grand Lie, I do affirm, that I have not only quoted the *Quakers* own Books, but have quoted, and that with great Exactness, the very Pages of their late Catalogue, wrote by *John Whiting*, Anno 1708; wherein and whereby the *Quakers* have by Unanimous Consent, both owned, revived, and recommended to their Brethren, all their ancient Books, containing their Errors, Heresies, and Blasphemies, and that for the Service of their Truth; nor did I ever quote any Book as theirs, that was not theirs, let them prove the contrary if they can.

Milden-hall, July the 30th,
1723, in the 83d. Year
of my Age.

Francis Bugg.



POSTSCRIPT,

NOTE, Since the Writing of this *Treatise*, and while it was in the Printer's Hands, and good Part thereof was finish'd at the Press; *George Whitehead*, the *Quaker*, happen'd to die: Therefore as he has left the Leaders of that People now in Being, Executors of his Heresies, my Charge is equally the same against

against them as *George Whitehead* : Therefore direct my Charge to all their several Leaders, as being Deceivers of the People; for it is not the Person, or the Persons of any of the *Quakers* I contend against, but their *Heresies*; which Crucifie afresh *the Lord of Life*, which I have zealously for many Years, conscientiously and openly contended for : So that this Challenge is directed to the surviving Teachers amongst that People.

BY

Francis Bugg.

FINIS.

